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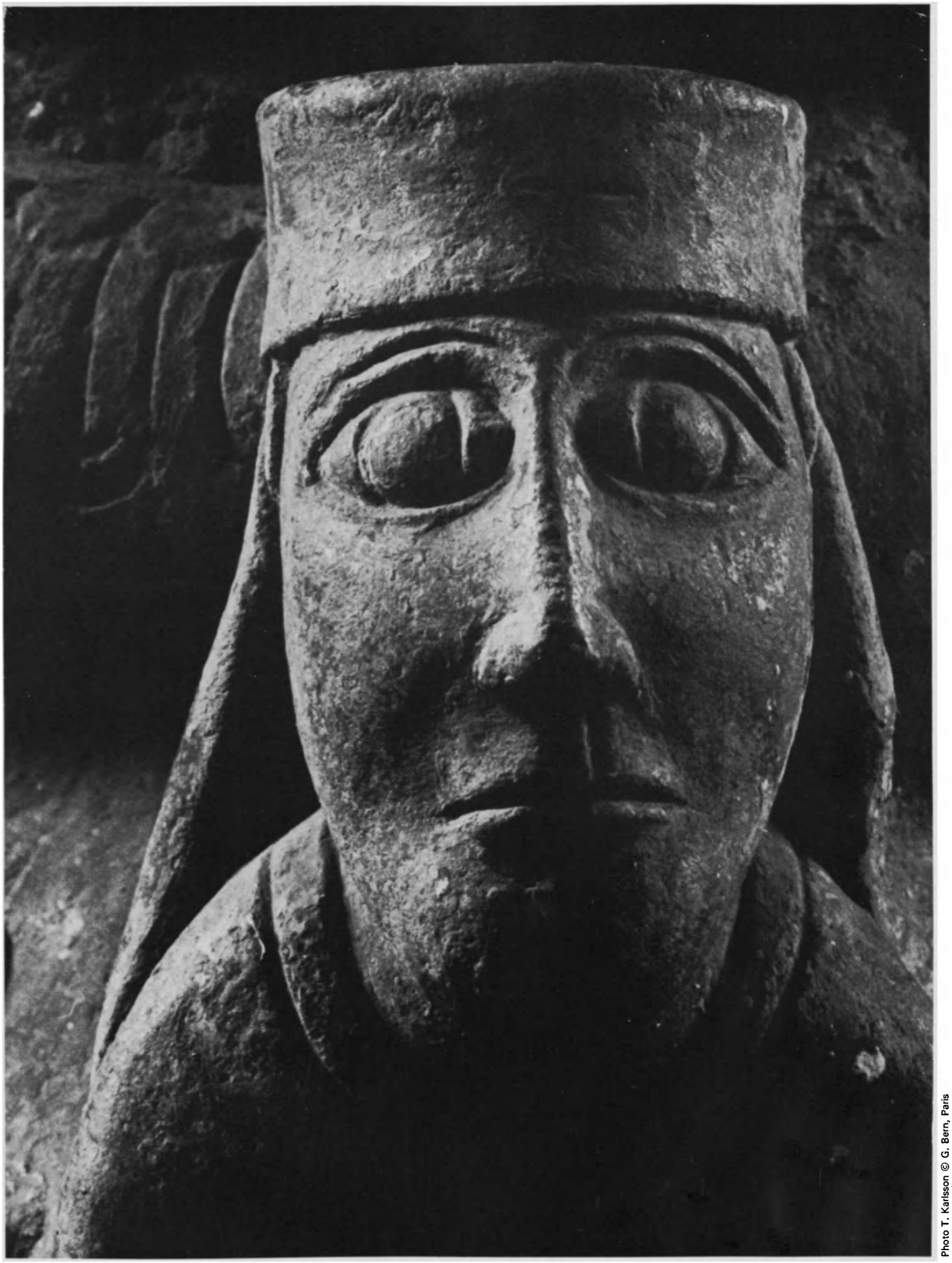
teaching human rights education's fourth 'R'



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TREASURES
OF
WORLD ART

135

Sweden

Our Lady of Löderup

The art of stone carving reached a high level in twelfth-century Scania (southern Sweden), whose country churches are noted for their Romanesque fonts, richly decorated with plant motifs and scenes from the Bible and the lives of Saints. Shown here is the head of the Virgin Mary, a detail from a font in the church at Löderup, southeast of Lund. It was carved by an anonymous artist who has been called the "Magister Majestatis" (Master of Majesty). The almond eyes and elongated face are distinctive features of his work.

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Cover

To mark the 30th anniversary of the *Universal Declaration of Human Rights,* this issue of the *Unesco Courier* is devoted to the problems of the teaching of human rights—those inherent rights due to man simply in virtue of his humanity. Our cover shows a detail of two figures from Auguste Rodin's famous sculpture *The Burghers of Calais,* which records a dramatic incident of the Hundred Years War. In 1347, the French port of Calais surrendered to Edward III, king of England, after a year-long siege. Six leading citizens offered their lives to the king in the hope of saving their fellow-citizens. Their lives were spared on the intercession of Edward's queen, Philippa de Hainaut.

Human Rights

A new school of law and learning

by Karel Vasak

"To teach respect for human rights, both our own rights and the rights of others, and to have the courage to uphold them even in the most difficult circumstances is the major imperative of our times," declared Mr. Amadou-Mahtar M'Bow, Director-General of Unesco, speaking at the opening of the International Congress on human rights education. The Congress, organized by Unesco at the invitation of the Austrian Government, was held in Vienna last September.

Addressing the two hundred participants from some sixty countries, Mr. M'Bow affirmed that it was Unesco's duty to commemorate the thirtieth anniversary of the Universal Declaration of Human Rights "by giving new impetus to the action it has carried on since its creation to promote the recognition of these rights in the fields of its competence."

A modern expression of a time-honoured reality, the rights of men in virtue of their humanity—today referred to as "human rights"—have only comparatively recently become of more than passing interest to lawyers.

Tainted by the shadow of political considerations, they lay for a long time in a twilight zone, screened from the light of pure law, whose attraction for the jurist versed in the analysis of age-old codes and rules was far more immediate. This tradition of neglect was too strong to be broken by the isolated individuals whose interest in the philosophy of law led them to examine human rights as part of their investigation of the aims and objectives of power.

Today, however, the old reticence is being abandoned: those called upon to pass judgement in the affairs of men are increasingly inclined to base their rulings on the declarations of rights to be found in the preambles to constitutions. And if, in our age, the banner of revolution is rarely raised in the name of human rights (some would say that this is a pity), the number of proceedings instituted with the aim of ensuring that these rights are respected is legion. This change of perspective alone is enough to indicate that human rights have indeed become a legal reality.

For human rights to be real in the eyes of the law, however, three sets of conditions must exist.

In the first place, the society concerned must be organized in the form of a legally established State.

Secondly, the internal structure of the State must provide for the exercise of those rights within a predetermined legal framework flexible enough to take account of the nature of the rights themselves and of different circumstances.

Finally, the actual exercise of human rights must be protected by precise legal safeguards, particular provision being made for recourse to ensure their respect.

Man can only be free in a State that is free; conversely, the freedom of a State depends on the self-determination of its people. This collective self-determination is to societies what freedom is to individuals—the very basis of their existence. And if "self-determination" in this sense cannot be counted as an individual right, it is undoubtedly the *sine qua non* of human rights as a whole: individuals cannot be free in societies that are unfree.

Self-determination is thus a prerequisite to respect for human rights. But is it enough to ensure that they are respected? No one would be bold enough to make this claim, obvious as it is that independence secured through self-determination, although invariably synonymous with collective liberation, may not necessarily entail the liberation of individuals.

Unless a special place is reserved for them in the social order in which they are to function, human rights are likely to remain just so many fine-sounding words. In fact, although they are by definition concerned with individual human beings, they are at the same time social in intent. We tend too often to neglect this aspect of the matter; and are led in consequence to consider the two phenomena of human rights and authority as somehow in opposition to each other.

Given this opposition, in a sense natural and automatic, it follows that a balance between human rights on the one hand and political power on the other can only be achieved through the imposition of very real limitations on each of the parties concerned. But such a notion of latent or potential conflict between them is a dangerous one, especially in the context of attempts to secure legal status for human rights. In case of conflict, the latter will have the backing of law alone, whereas political power, with or without the sanction of the law, will always have force at its disposal. If conflict does occur, therefore, human rights will always be the losers.

If we look more closely at the matter, however, it becomes clear that the social context of human rights affords fewer grounds for their limitation than for their promotion (the lawyer would say their

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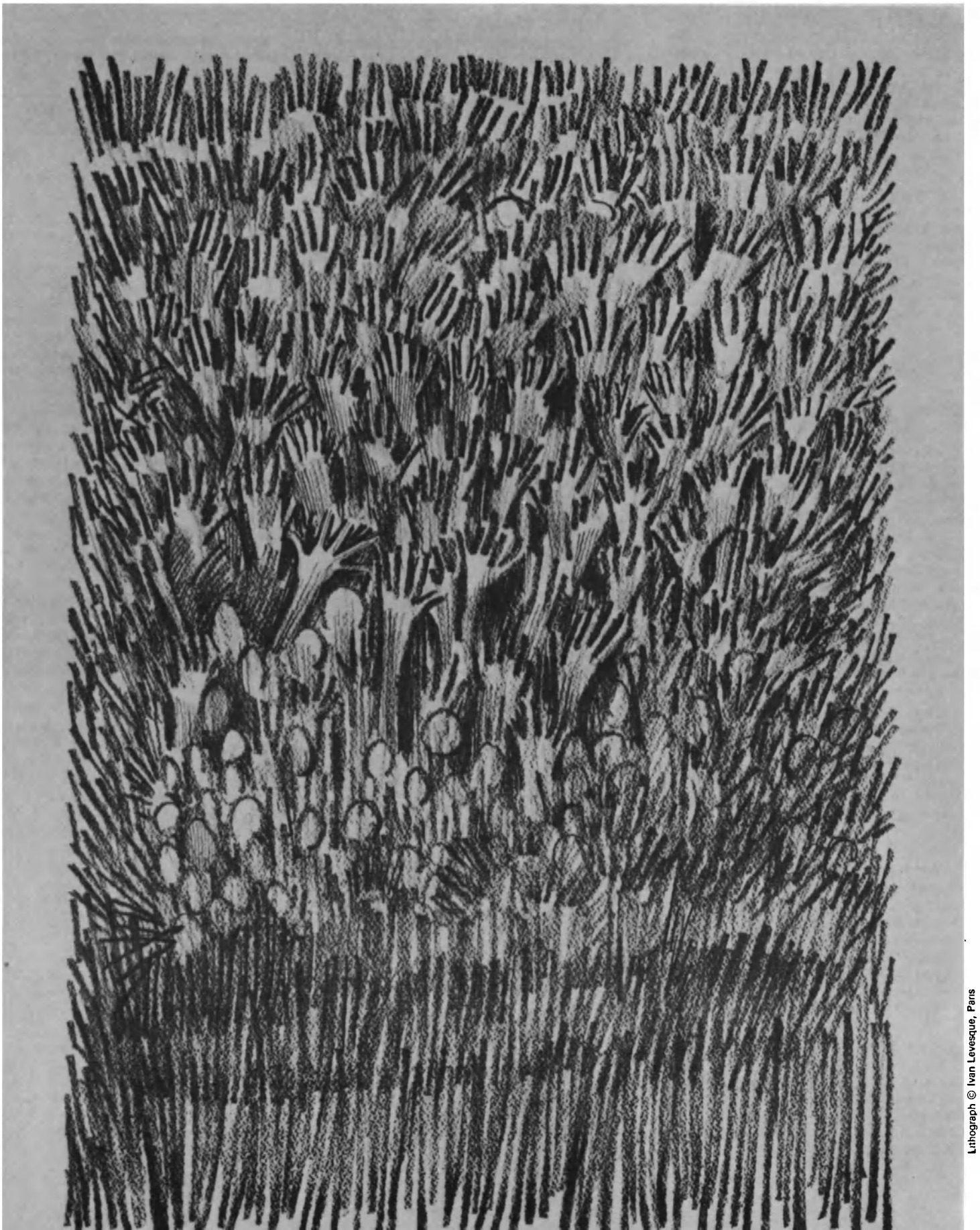
KAREL VASAK, *French jurist, is Director of Unesco's Division of Human Rights and Peace. He has collaborated with the principal authors of the Universal Declaration of Human Rights, including the late René Cassin, with whom he was a co-founder of* Revue des Droits de l'Homme: Human Rights Journal. *He has taught at The Hague Academy of International Law, the University of California, Berkeley, and at several other universities (Singapore, Bangkok, Besançon, Nairobi, etc.). He is the author of* La Convention Européenne des Droits de l'Homme *(The European Convention of Human Rights), published in 1964, and general editor of the Unesco manual* Les Dimensions Internationales des Droits de l'Homme, *to be published shortly in English under the title* The International Dimensions of Human Rights.

The Cry, a lithograph by the French artist Ivan Levesque.



Lithograph © Ivan Levesque, Paris

"regulation"). When the legislator ordains that vehicles shall keep to the left or right, he is facilitating rather than obstructing the circulation of traffic. When, through the nationalization of monopolies or steeply increased taxation, the lawmakers challenge the rights of property ownership, their aim is not so much to encroach on those rights as to make them as widely accessible as possible.

The same is true in the case of numerous human rights, which remain dead letters as long as the political power which emanates from society fails to insert them in the social order. For example, the right to work may mean no more than the right to starve if the State makes no provision for its active exercise; while the right to education will mean no more for the bulk of the population than the right to remain ignorant if the State fails to provide them with the opportunity to learn.

In the last analysis, therefore, the fact that human rights are intended for application in society makes them, if not directly dependent on political authority, at least potential allies rather than enemies of the latter. It is not for political authority to limit human rights, any more than it is for human rights to rebel against authority.

NDISPENSABLE though this *modus vivendi* may be, it is easy to see how difficult it will be to maintain through a system of regulations drawn up by the authorities with the aim of ensuring the harmonious social exercise of human rights. For where such rights are involved, it is but a short step from necessary regulation through limitation to total suppression.

Even if they are proclaimed by a free State and regulated by law, human rights will be of little significance if they are not backed by effective guarantees —unless, that is to say, those entitled to them can obtain redress in case of violation. Such guarantees may be of two kinds, which we may call "institutionalized" and "non-institutionalized".

Within the framework of the State, institutionalized guarantees are provided in the form of recourse which permits individuals to obtain either the annulment of the measures which violate their human rights or, when this is impossible, financial compensation for the injury sustained. At the international level, provision for such recourse exists on both a worldwide and a regional scale.

Among the non-institutionalized guarantees of human rights, the right to refuse to obey an unjust law seems to be firmly inscribed, if not in the statute books of every country, at least in the conscience of all men. But where institutionalized safeguards prove inadequate, resistance against oppression is the supreme guarantee of human rights. Written into the Declaration of Independence of the United States of America of 4 July 1776, proclaimed in the French Declaration of the Rights of Man of 24 June 1793, resistance against oppression finds a natural place in the Universal Declaration of Human Rights, whose Preamble contains the words: "Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law".

Distressing though the admission may be, individual liberties are suffering increasingly from the encroachments of modern States. The only means, and an inadequate one at that, of breaking the stranglehold imposed by their omnipotence on human rights is to carry the issue beyond national frontiers. Whether in bodies of regional or of worldwide membership, the question of human rights should be raised as a matter of international importance, and as, perhaps, the only truly international problem.

Understood within this legal perspective, human rights, as Unesco's Medium-Term Plan (1977-1982) declares: "...are neither a new morality nor a lay religion and are much more than a language common to all mankind. They are requirements which the investigator must study and integrate into his knowledge using the rules and methods of his science, whether this is philosophy, the humanities or the natural sciences, sociology or law, history or geography. In a word, the task is gradually to build up or promote a genuine scientific formulation of human rights".

Unesco's involvement with human rights, and with teaching about those rights, is self-evident: the promotion of human rights is inscribed in its Constitution, and constitutes the *raison d'être* of the Organization itself. Its specific role as far as education about human rights is concerned has, moreover, been recognized by the United Nations Human Rights Commission, which, in March 1971, instructed it to examine:

"The desirability of envisaging the systematic study and the development of an independent scientific discipline of human rights, taking into account the principal legal systems of the world with a view to facilitating the understanding, comprehension, study and teaching of human rights at the university level, and subsequently at other educational levels."

It goes without saying that the study of human rights constitutes both a meeting-point and a source of mutual enrichment for all the human sciences, bringing them together in "the science of sciences", as a modern equivalent of medieval philosophy. Even if there are those who would hesitate to accord the subject such pre-eminence, none would dispute the fact that human rights require an interdisciplinary approach, which is indeed the only approach through which not only their wealth and variety but also their simultaneously local and universal character may be appreciated.

Nevertheless, the manual recently published by Unesco on the occasion of the International Congress on the Teaching of Human Rights, which was held in Vienna from 12-16 September 1978, and entitled *Dimensions Internationales des Droits de l'Homme,* is essentially a law text book, intended primarily for use in teaching about human rights in faculties of law and of political and social sciences in universities.

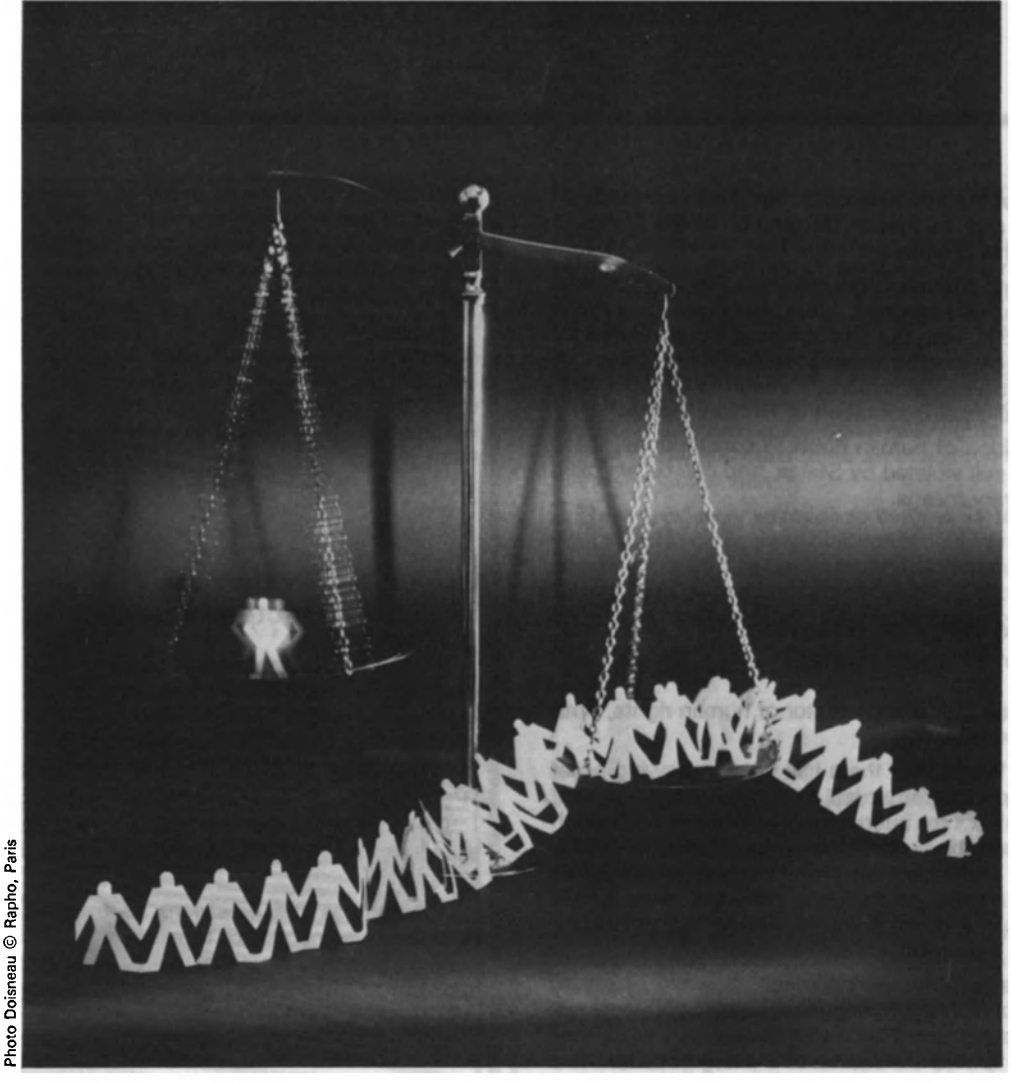
Practical considerations and educational expediency governed this choice. In the first place, human rights are formulated in legal language: the collection and synthesis of different texts related to the subject is thus first and foremost a matter for jurists. Secondly, the earliest response to the idea that human rights might be subjected to scientific study came from faculties of law throughout the world; their teachers and students are now looking for educational material which will permit them to go beyond the generalizations that have now been everywhere incorporated in courses on constitutional or international public law.

The choice of a "legal" approach, rather than one based on a social science, such as sociology, entails a certain risk in that it may obscure the fact that human rights are a component of social structures and that their violation may spring from built-in defects in those structures. This risk can only be averted through increased interdisciplinary research into the subject and here Unesco will play its part during the years to come.

■ **Karel Vasak**

The first of its kind...

In May 1978 an institute for training lawyers and magistrates in human rights was set up by the Paris Bar under the auspices of Unesco. The institute, the first of its kind, has aroused so much interest that other Bars are considering the possibility of setting up similar institutes.



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Human rights and the international community

Twenty questions

by Leah Levin

What is meant by human rights?

The concept of human rights is the acceptance of an inherent and inalienable right due to man simply because of being man. It is a moral right which derives from being a human being, and which in turn ensures the dignity of every human being.

LEAH LEVIN *is secretary of the Human Rights Committee of the United Nations Association of Great Britain and Northern Ireland. Her article is adapted from a longer study,* Human Rights: Questions and Answers, *prepared at Unesco's request to serve as a model for teaching materials in human rights education.*

How is this idea reflected in practice?

Human life and human dignity have been disregarded and violated throughout history and continue to be so violated. Nevertheless, the idea of natural law common to all mankind equally dates back many centuries. Natural law was long accepted as the source and standard of political right.

During the eighteenth century the early ideas of natural law developed into an acceptance of natural rights, and these rights for the first time became a basic part of national constitutions, thus reflecting an almost contractual relationship between the State and the individual and emphasizing the power of the State as deri-

ving from the assent of the free individual. The American Declaration of Independence and the French Declaration of the Rights of Man were based on this premise.

During the nineteenth and twentieth centuries this principle was followed by a number of European, Latin American, and Asian States. During the 1960s, with the attainment of independence by a large number of African States, they too included recognition of human rights in their new constitutions, sometimes by incorporating into them the Universal Declaration of Human Rights.

Despite the recognition of human rights in constitutions, these rights can be and are still violated by States, and can be removed by legislation or arbitrary means.

Is there any other way of ensuring the protection of human rights?

The State is the guarantor and protector of human rights, both traditionally and historically.

But since the First World War there has been a growing belief that governments alone cannot be left to safeguard these rights, and that they are a subject for international guarantees. Although its mandate did not mention human rights, the League of Nations nevertheless tried to undertake the protection of human rights through international means. Its concerns, however, were limited to the extent of establishing certain conditions for the protection of minorities in a few countries.

The major pressure for internationalization, however, built up after the Second World War, during which totalitarian regimes grossly violated human rights in their own and occupied territories, and were responsible for the elimination of entire groups because of their race, religion or nationality. This approach to the protection of human rights is reflected and reinforced in the Charter of the United Nations.

Article 1 of the Charter states that the U.N. aims to achieve international co-operation by "promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion". Article 55 expresses a similar undertaking; and in Article 56 all members of the U.N. "pledge themselves to take joint and separate action in co-operation with the Organization for the achievement of the purposes set forth in Article 55".

The provisions of these Articles also form the basis of Unesco's activity in the sphere of human rights through its relationship as a specialized agency of the U.N. in accordance with Article 63 of the Charter.

The provisions of the Charter have the force of positive international law because the Charter is a treaty and therefore a legally binding document. Its provisions should not be contradicted by national laws or practices. It also establishes basic duties which all members must fulfil in good faith. Thus nations, as an integral part of the Charter, have the obligation to promote respect for, and encourage observance of human rights and are committed to co-operate with other nations in fulfilling these aims.

Why do States resist international scrutiny of their compliance with their duties to promote and protect human rights under the Charter?

One of the Articles of the Charter (Article 2[7]) states that the U.N. should not intervene "in matters which are essentially within the domestic jurisdiction of any State..."

This provides the basis for the claims of States when they do not want their affairs discussed, and do not wish to be shown up as having contravened their undertakings in respect of human rights, even though they may be prepared to discuss the affairs of other States. These same governments have supported United Nations resolutions which sanctioned investigation into the affairs of other Member States. Thus different governments have taken different positions at different times.

It is also widely argued that "intervention" does not include discussion and examination since it means essentially "physical" intervention. There is consequently a growing acceptance in legal terms that when States have undertaken similar obligations it is legitimate for each State to undertake that other States respect them.

Does it follow that the U.N. Charter can have an effect on actual situations?

The Charter recognizes that peace and stability among nations is related to the recognition of respect for human rights and seeks to establish conditions under which this can be achieved. It also establishes a close link between human rights and other worldwide concerns such as the promotion of economic and social co-operation.

Since the signing of the Charter, great changes have occurred, especially regarding decolonization, and many new nations have emerged.

However, as the provisions of the Charter are of a general nature, it was necessary to establish more specific definitions of human rights and freedoms in order that these could be practically applied.

How was this done?

In 1945, a U.N. Commission on Human Rights was established and entrusted with the task of drawing up an International Bill of Human Rights, whereby these rights and freedoms would be defined.

The first part of the Bill of Rights was achieved when on 10 December 1948 the General Assembly unanimously adopted the Universal Declaration of Human Rights "as a common standard of achievement for all peoples and all nations" (1).

Do States which were not at the time members of the United Nations accept the Declaration?

The impact of the Declaration and the use made of it bear out the universal acceptance of the Declaration and it has become a norm of reference in human rights for all countries.

In a formal sense, parts of the Declaration have been cited in national constitutions and other international instruments.

Governments have no hesitation in invoking the Declaration when accusing other countries of violating their obligations under the Declaration; parts of the Declaration were also included in many new United Nations instruments agreed to by Member States.

The Declaration, together with the Charter, served both as an inspiration and a means for millions of people under colonial rule to achieve self-determination. The universality of the claim to human rights provided the justification and the means for liberation of these oppressed peoples. In 1961 President Julius Nyerere of Tan-

(1) The full text of the Universal Declaration was reproduced in the November 1977 issue of the *Unesco Courier*.

Linogravure © Paul Siché, Caluire, France

***The Eternal Victim,* a linocut by the French artist Paul Siché.**

ganyika in addressing the United Nations General Assembly said "We shall try to use the Declaration of Human Rights as a basis for both our external and internal policies".

All Member States take part in nominating and electing members to the Commission on Human Rights and participate in the implementation machinery.

What are the rights proclaimed in the Declaration?

These rights can be broadly divided into two kinds. The first consists of civil and political rights which include the right to life, liberty, security of person; freedom from torture or slavery; political participation; property, marriage and the fundamental freedoms of opinion, expression, thought, conscience, and religion; freedom of association and assembly.

The second kind are social, economic and cultural rights which relate to work, a reasonable standard of living, education and freedom of cultural life. In addition, the first article of the Declaration expresses the universality of rights in terms of the equality of human dignity; and the second article expresses the entitlement of all persons to the rights set out without discrimination of any kind. The priorities underlying the rights proclaimed in the Declaration are contained in the preamble to the Declaration, which starts by recognizing the "inherent dignity, and the equal and inalienable rights of all members of the human family".

Is the Declaration legally binding upon States?

The Declaration is not, as such, a legally binding document, but by their actions and use of the Declaration, nations have endowed the Declaration with a legitimacy which allows it to be invoked both legally and politically at the international and domestic levels.

The consensus of the international community was expressed in these terms at the Tehran Conference on Human Rights in 1968: the Declaration "states a common understanding of the people of the world concerning the inalienable rights of all members of the human family and constitutes an obligation for all members of the international community".

There is no legal sanction to compel States to meet this obligation. As with other areas of international law and practice the main sanction available to the international community is the withdrawal from States of the confidence of other States upon their unwillingness to co-operate to discharge their obligations.

What steps were taken toward implementation?

The Universal Declaration of Human Rights was the first tier in a three-tier objective.

The second and third parts of the International Bill of Rights were adopted by the General Assembly on 16 December 1966. They consisted of two Covenants—the International Covenant on Civil and Political Rights; and the International Covenant on Social, Economic and Cultural Rights—and the Optional Protocol to the Covenant on Civil and Political Rights. In adopting these Covenants agreement was reached by the international community, not only on the contents of each right, but also in respect of the right of States to derogate from or restrict these rights.

How do the Covenants differ from the Declaration?

Firstly, the Covenants, once ratified by thirty-five governments, are legally binding treaties.

Secondly, upon agreeing to become party to the Covenants, States undertake to submit reports on their compliance with the provisions of the Covenants.

Thirdly, although the General Assembly adopted the Covenants in 1966, they only entered into force in 1976 when the required thirty-five States had ratified them.

Fourthly, the Covenants are only binding on those States which are parties to them. In September 1978 fifty States had become parties to the Covenants.

How do the Covenants relate to the Charter?

The Declaration interprets the basic rules on international law on the subject of human rights embodied in the Charter of the United Nations. Although the Covenants apply only directly to the States which have ratified them, they have a relevance to all States in respect of the obligations of Member States of the United Nations under the Charter and as interpreted by the Universal Declaration of Human Rights which were both adopted as international standards to be achieved.

What means are provided for implementation?

A special Human Rights Committee has been established under the Covenant on Civil and Political Rights, consisting of eighteen independent experts nominated by, but not representing, their governments. This Committee receives and examines reports from States as to how they are implementing their undertakings in respect of the Covenants. The Committee is able to question the government concerned, and forwards comments to the government subsequently. The Committee is also empowered to receive inter-State complaints when one State considers that another State is not giving effect to its obligations under the Covenants. This provision is not yet operative as the number of States required to agree to it in the first instance is ten, and to date there have only been six acceptances.

What can the Human Rights Committee do if it considers that governments are not complying with their undertakings?

Since the immediate protection of human rights depends upon compliance at the national level, the effectiveness of the Committee is limited as there is no enforcement machinery. However, there is a persuasive value derived from the examination of reports in public. Governments are sensitive to criticism of their human rights performance. The principal object of the Committee is to develop a constructive dialogue with reporting States and thereby promote the compliance of States with the provisions of the Covenant.

Does the Committee deal with individual complaints?

Under the provisions of the Optional Protocol to the Covenant on Civil and Political Rights, the Committee can act on complaints by individuals of violations of their rights by a State. Only citizens of countries which have ratified this undertaking can make complaints to the Committee, and only after all domestic remedies have been tried. Representation may also be made by another person on behalf of a victim who is not able personally to appeal to the Committee. These complaints are considered privately, and the Committee then makes its comments to the individual and to the State concerned.

What provision is there for the implementation of the Covenant on Social, Economic and Cultural rights?

Under this Covenant States party to it submit reports to the Economic and Social Council (ECOSOC) of the United Nations on progress made in achieving the rights recognized. A working group of fifteen of its members, representing States which are parties to the Covenant, has been appointed by ECOSOC to consider these reports. All other States can attend as observers. In addition, the sections of the reports relating to the sphere of competence of the International Labour Organisation (ILO) or of Unesco are examined by these bodies. Since most of the economic and social rights are outside the reach of most of the world's peoples, largely through no fault of their own, it remains the responsibility of the international community to work towards the realization of these rights for all peoples.

Are there other human rights instruments besides the Bill of Rights?

There are a number of declarations and conventions adopted by the General Assembly which elaborate and detail the specific obligations and safeguards relating to particular human rights laid down in the Declaration and the International Covenants. Among these are conventions relating to discrimination and to the right to life.

• Genocide

In December 1948 the U.N. General Assembly adopted the Convention on the Prevention and Punishment of the Crime of Genocide. It came into force in 1961 and has now been ratified by eighty-two States. Genocide is defined in the Convention as the committing of certain acts with the intent to destroy, in whole, or in part, a national, ethnic, racial or religious group. Genocide is designated a crime under international law, whether committed in time of war or of peace.

• Discrimination

The International Convention on the Elimination of all forms of Racial Discrimination entered into force in 1969 and has been ratified by ninety-seven States. It represents the most comprehensive United Nations statement regarding discrimination on the grounds of race, colour or ethnic origin.

States parties to the Convention undertake to pursue a policy of eliminating racial discrimination in all its forms and to ensure the protection of special racial groups guaranteeing their members full and equal enjoyment of human rights and fundamental freedoms.

A special Committee on the Elimination of Racial Discrimination was established under the Convention to supervise governmental compliance.

What are the functions of this Committee?

The Committee has four functions. The first, and hitherto its main occupation, is the examination of reports from States on the measures they have taken to implement the Convention. The second procedure, which has not yet been invoked by any State, allows the Committee to deal with inter-state complaints. The third allows the Committee to examine complaints from individuals against States, provided that the State concerned has recognized the right of private petition. This procedure is not yet operative as it requires at least ten States to have recognized this right and only five have done so, to date. The fourth function is to provide assistance to the U.N. organs which review petitions from inhabitants of trust and non-self-governing territories.

The way in which the Committee has conducted its task of handling and examining reports has yielded a measure of success insofar as getting States to file reports is concerned, and in ensuring that governments are represented at the examination of their reports. The latter procedure allows for eliciting additional information to that contained in the report. The Committee refrains from any formal condemnation and pursues the means of informal dialogue to encourage governments to comply with their obligations. It is entitled to make "suggestions and recommendations", but is dependent upon the General Assembly to endorse and give authority to these.

Can anyone who feels that human rights are being violated appeal to the United Nations?

Since its inception the United Nations has received annually thousands of complaints from individuals and organizations alleging violations of human rights. Between 1951 and 1971 there were 120,000 such communications.

What is done about them?

The Human Rights Commission, which is a subsidiary body to the Economic and Social Council, is the body primarily responsible for dealing with these complaints, but it has no power, under any of its procedures, to take action in respect of individual complaints. The method of dealing with complaints has been laid down by the Economic and Social Council.

Confidential lists of complaints are handed to members of the Commission, and States are informed of complaints against them; but replies received from States are not passed on to the person or organization submitting the complaint. In the early 1960s, the deep concern of many new nations with the colonial and racial attitudes in southern Africa prompted a move towards extending the United Nations measures so that gross violations of Human Rights could be dealt with. In 1967, the Economic and Social Council adopted a Resolution, instructing the Commission on Human Rights to "make a thorough study of situations which reveal a consistent pattern of violations of human rights, as exemplified by the policy of Apartheid"; and to report and make recommendations to the Economic and Social Council.

Fact-finding studies were then initiated, mainly concerned with southern Africa, followed later by fact-finding groups of government experts concerned with other territories. Despite the fact that none of these groups has ever been allowed to enter the territories concerned they have been able to gather a great deal of evidence on which subsequent resolutions of the General Assembly and the Commission on Human Rights have been based. The activities of these groups are carried out in public; but it has nevertheless been a restricted operation, as it has not been extended to situations beyond those mentioned.

In 1970, an Economic and Social Council Resolution set up a rather complex confidential procedure whereby complaints which reveal "a consistent pattern of gross and reliably attested violation of human rights and fundamental freedoms" should be examined. For the first time, evidence could be submitted not only by victims of violations, but also by any person, group or non-governmental organization with a direct and reliable knowledge of the violations.

The complaints are examined in the first instance by a Working Group of the Sub-Commission on the Prevention of Discrimination and the Protection of Minorities (a subsidiary of the Commission on Human Rights), which makes recommendations to its Sub-Committee, which in turn makes recommendations to a Working Group of the Commission on Human Rights, which in turn makes recommendations to the Commission on Human Rights. The Commission on Human Rights has to decide whether to recommend to the Economic and Social Council that the situation requires a thorough study, and report on whether an *ad hoc* committee should be established to investigate the situation in co-operation with the State concerned.

The entire procedure is confidential until such time as the Commission on Human Rights makes a recommendation to the Economic and Social Council; hence there has been no official information hitherto regarding the operation of the procedure. For the first time, in March 1978, the Commission listed the countries which had been considered at its session that year under this procedure. To date, however, no situation has been publicly reported to have been recommended for further study.

■ **Leah Levin**

Unesco and respect for human rights

By a decision of its Executive Board on 3 March 1978, Unesco has adopted new procedures for dealing with specific complaints concerning alleged violations of human rights in its fields of competence. (1)

According to these procedures, any person or groups of persons may write to the Director-General of Unesco drawing his attention to an individual *case* of violation of human rights or to a *question* of massive, systematic or flagrant violations which result either from a policy contrary to human rights applied *de jure* or *de facto* by a State or from an accumulation of individual cases forming a consistent pattern. Acting in conformity with moral principles and within the limits of its specific competence, Unesco must work in this field in a spirit of conciliation and mutual comprehension, it being understood that the Organization cannot fulfil the role of an international judicial body.

To be admissible, such complaints must fulfil ten different conditions and notably be compatible with the principles of the Organization, the Charter of the United Nations and the Universal Declaration of Human Rights.

The procedures laid down by decision of the Executive Board provide that, on receipt of a communication, the Director-General shall ascertain that its author has no objection to his communication being transmitted to the government concerned and being brought to the notice of the Executive Board's Committee on Conventions and Recommendations.

Once the author's consent has been obtained, the government will be informed of the communication and will be invited to reply. The Committee will examine the communication in private session and will first try to bring about a friendly solution. Whatever the results of its efforts, the Committee will submit to Unesco's Executive Board confidential reports on the communications it has examined. The Executive Board will discuss these reports in private session, but may decide to do so in public meetings when questions of massive, systematic or flagrant violations of human rights are involved–for example, those perpetrated as a result of policies of aggression, interference in the internal affairs of States, occupation of foreign territory and implementation of a policy of colonialism, genocide, apartheid, racialism, or national and social oppression.

Such questions may also be considered by Unesco's General Conference in public meetings.

(1) The rights falling within Unesco's spheres of competence are essentially the following:
- the right to education
- the right to share in scientific advancement
- the right to participate freely in cultural life
- the right to information, including freedom of opinion and expression

Unesco has issued a wall-poster presenting the text of the Universal Declaration of Human Rights (1948). It features this design by the Polish artist Stanislaw Zagorski.

Photo Unesco

Education for disarmament

'Freedom from fear is a fundamental human right'

by Swadesh Rana

URGENCY, cynicism and helplessness characterize the current debate on disarmament. Almost everyone recognizes the urgency, very few can help being cynical, and hardly anyone knows how to transform the desirable into the attainable.

Beginning with the Declaration of St. Petersburg in 1868 (which prohibited the use of explosive bullets), international concern about disarmament has undergone two fundamental changes. On the one hand there has been a shift in emphasis away from general and complete disarmament towards arms control, and on the other an increasing diversification of the international machinery to negotiate disarmament proposals. Both these developments were inspired by the need to transform the desirable into the attainable; neither has really promoted the objectives visualized.

Enthusiasm for arms control was based on the logic that limitation would lead to reduction and ultimate elimination of arms. As a corollary, those most heavily armed were considered to be responsible for starting the process of control.

Since the League of Nations convened a world conference to discuss universal disarmament, in February 1932, the international community has adopted no less that twenty-two major multilateral and as many bilateral agreements to control the arms race, in addition to thirty resolutions of the United Nations, including the latest by the first-ever U.N. Special Session on Disarmament, held earlier this year. Not one of these measures has as yet deterred the acquisition or encouraged the elimination of a single weapon which a country considered crucial for its legitimate national security interests.

In all disarmament discussions, whether between nation-states, as in the Eighteen-Nation Disarmament Committee (now some forty members strong and re-named the Committee on Disarmament) or between individuals, at meetings such as the Pugwash Conferences (1) and in institutions such as the Oslo International Peace Research Institute, national security concerns have emerged as the single most stubborn obstacle to disarmament. Invariably the frontiers of national security concerns coincide with the geographical borders of a nation-state. National leaders view the inviolability of their frontiers with the same uncompromising attitude as individuals perceive their right to survival.

For most of the developing countries, which by now constitute more than two-thirds of the international community, the sanctity of territorial borders as they emerged with statehood also involves the capability to regulate within their frontiers such events as insurgency and secessionist threats. For some industrialized countries, national frontiers extend beyond their geographical limits and tie in with their assessment of regional and global interests including the protection of political values.

Each nation builds up its arsenal to suit its resources. Very few developing countries would envisage using a "Cruise" missible to curb an insurgency. Most industrialized countries find it hard to stop experimenting "just in case" a situation arises which may require military activity beyond their frontiers. The countries most anxious to arm are those with clear-cut adversary relationships based upon actual military engagements.

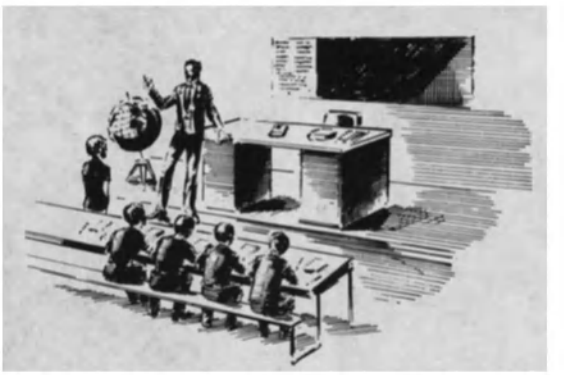
Do nations arm because they feel threatened? Or do they feel threatened because they are armed? Rarely, if ever, has the issue been faced squarely by any international body concerned with disarmament. At all forums where disarmament is discussed, the desirability of disarmament is emphasized because military expenditure is wasteful and risky, but few find it wise to explore the possible alternatives to military strength as a means of protecting national security interests. A sad result of the proliferating disarmament exercises is thus an almost universal attempt at skilful falsification of the motives behind the continuing arms race.

In the publicity of an international forum, few participants are willing openly to obstruct consensus. But in the privacy of national decision-making, the military analysts are guided by the political leadership, the politicians seek clarification from the scientific community, and the scientists provide technological grounds for political reticence on disarmament.

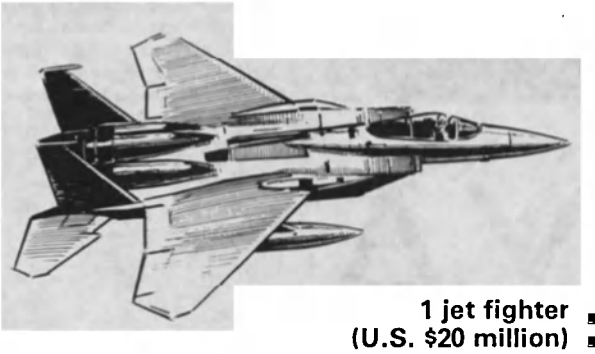
A world armed to annihilate itself many times over continues, in the meantime, to spend more than 400 thousand million dollars a year on arms. The fact that a diversion of world military expenditure into development projects would double the combined Gross National Products of more than half the developing world (southern Asia, the Far East, Africa) does not deter more than half of the world's physicists and engineers from being engaged in military research and development.

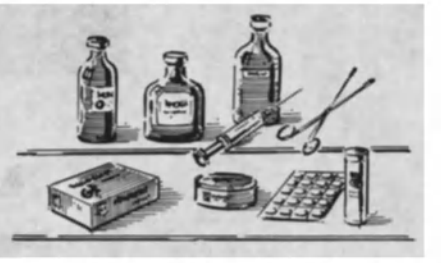
SWADESH RANA *of India has been engaged in research at the Institute for Defence Studies and Analyses, New Delhi, since 1971. A former Visiting Fellow at the Institute for the Study of War and Peace, Columbia University, New York, and at the International Peace Research Institute, Oslo, she has written widely on international relations, disarmament and peace.*

(1) The Pugwash Conferences are meetings of scientists from different countries of the world to discuss problems of disarmament and world security. Pugwash is the name of a village in Nova Scotia, Canada, where the first of these conferences was held.

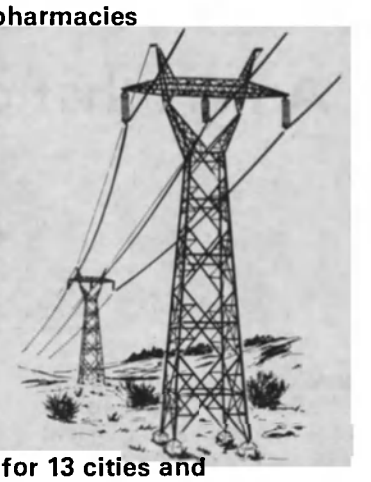


1 tank (U.S. $500,000) = Equipment for 520 classrooms (30 pupils per primary school class)





1 jet fighter (U.S. $20 million) = 40,000 village pharmacies



1 destroyer (U.S. $100 million) = Electrification for 13 cities and 19 rural zones with a population of 9 million inhabitants

Drawings Jean Lemarié, based on an illustration from *Development Forum*, United Nations

Physics and engineering constitute two of the most exacting branches of the study of science, which is in itself a demanding educational discipline. Education, in its broadest sense, reflects man's endeavour to understand, control and, if possible, mould the human environment to his advantage.

But if the highest goal of education is to improve the environment then why are those most qualified to do so adding to its hazards? The very instinct of survival which equates military strength with security also recognizes the insecurity of a world armed to the hilt and continuing to arm itself. But how is it that those concerned with human welfare have never designated the freedom from insecurity as a fundamental human right?

Disarmament is desirable not only because military effort is wasteful and risky but also because it negates the very purpose of education. Disarmament is essential because freedom from fear is a fundamental human right.

These twin themes should become an integral part of education because education provides the strongest single determinant of social awareness. Disarmament education should involve re-educating those who make knowledge a hazard to the human environment and educating those who have yet to learn.

Future action should take three main directions. There should be a search for an alternative to the present predominant trend whereby military strength is equated with security. Influence should be brought to bear on decision makers who are inclined to look no further than national frontiers when planning education. It should be brought home to the largest possible number of human beings that they are collectively as well as individually responsible for the environment they choose to live in.

The search for alternatives would involve encouraging research among specialists on methods of conflict resolution, particularly in areas with well identified adversary relationships. Political parties could be used as an effective mode of communication in an attempt to reach the minds of the decision makers. There cannot be a better way to mould social awareness than to attach a kind of Hippocratic oath to all educational degrees and diplomas. Education is a way of improving the environment, and it is up to the educated to decide whether they want to live in peace or die with fear.

■ **Swadesh Rana**

Photo © Mas, Barcelona Prado Museum, Madrid

The great Spanish painter Francisco Goya y Lucientes died 150 years ago, on 16 April 1828, in Bordeaux (France) where he had gone into voluntary exile to escape the political and intellectual oppression which then prevailed in Spain. The product of an inexhaustible imagination, much of his work is a scathing denunciation of the despotic forces which crush mankind and debase human values. Self-portrait shown here is one of several Goya painted around 1815.

GOYA

An art that defied the powers of darkness

by Santiago Amón

THE mantle of "Champion of Human Rights" rests easily upon the shoulders of Francisco de Goya. Indeed, in most critical assessments of his paintings, drawings and engravings, praise for the way in which he succeeded, as never before, in illuminating aesthetic values, goes hand in hand with admiring recognition of his outspoken denunciation of injustice, oppression and the caprices of power, and of his moving heart-cry against the disasters of war.

Goya's art breaks completely with the decadent neoclassicism of his immediate predecessors. But more than this, it has historical significance as an act of defiance, a stand against the unjust social and political conditions of his country and his age, and as such provides an example and a lesson for other lands and other times.

The one hundred and fiftieth anniversary of his death prompts one to begin a reflection on his life and work in the very place where his remains now rest, having been brought to Spain years after his death in more or less voluntary exile in Bordeaux. They now lie in the San Antonio de la Florida Hermitage in Madrid, at the foot of the transept, beneath the very dome which he himself decorated. Rather than theological allegory or the ecstatic fervour of the visionary, its magnificent frescoes portray a conflict of everyday life resolved in the name of Justice, a protest against a violation of human rights and a straightforward testimony in defence of truth.

A Witness to Truth. This is the title which Goya's life and work have truly earned him and he will for ever be remembered as a faithful, uncompromising, incorruptible chronicler of the living history of his day. He was one of those daring, noble spirits who proclaimed the truth, come what might—even his own death in exile. His outspoken artistic message seems to echo that of his spiritual forefather, the seventeenth-century poet and satirist Francisco de Quevedo, who met imprisonment and persecution crying: "I shall not rest silent, though your finger touch lip and brow, enjoining silence or inviting fear".

The splendid murals which, thanks to his genius, now crown his tomb in San Antonio de la Florida, provide, as it were, a summary of iniquities occurring daily in the streets, whose flagrant injustice calls for public condemnation. On the cupola which he painted for our universal delight, there is no trace of divine fable or dogmatic pronouncement from on high. What we see is a medley of figures from popular life —local Madrid men and women, ragged children, the Madrid "cockneys" in their gay dress, working-class beauties, ordinary labourers and the rogues and wits of the Spanish underworld, simple people flocking to see a good deed performed in defence of Truth by the miracle-working Saint.

Saint Anthony's miracle is performed in the street, in an ordinary courtyard with its typically Madrileno railed balconies. The sumptuous marble stairways and porticoes which form the setting for the working of miracles in traditional art are relegated to limbo. Saint Anthony has just raised a man from the dead, not to bring us tidings of life beyond the grave, but to prove the innocence of his own father, falsely accused of murder by the true culprit who is seen running off through the astonished crowd. All present are thanking the Saint for his good deed and marvelling at the appearance of the unexpected witness.

The composition of Goya's paintings in the Saint Anthony cupola are clearly in line with a renaissance tradition which originated with Andrea Mantegna's *Camera degli Sposi,* was continued with Correggio and

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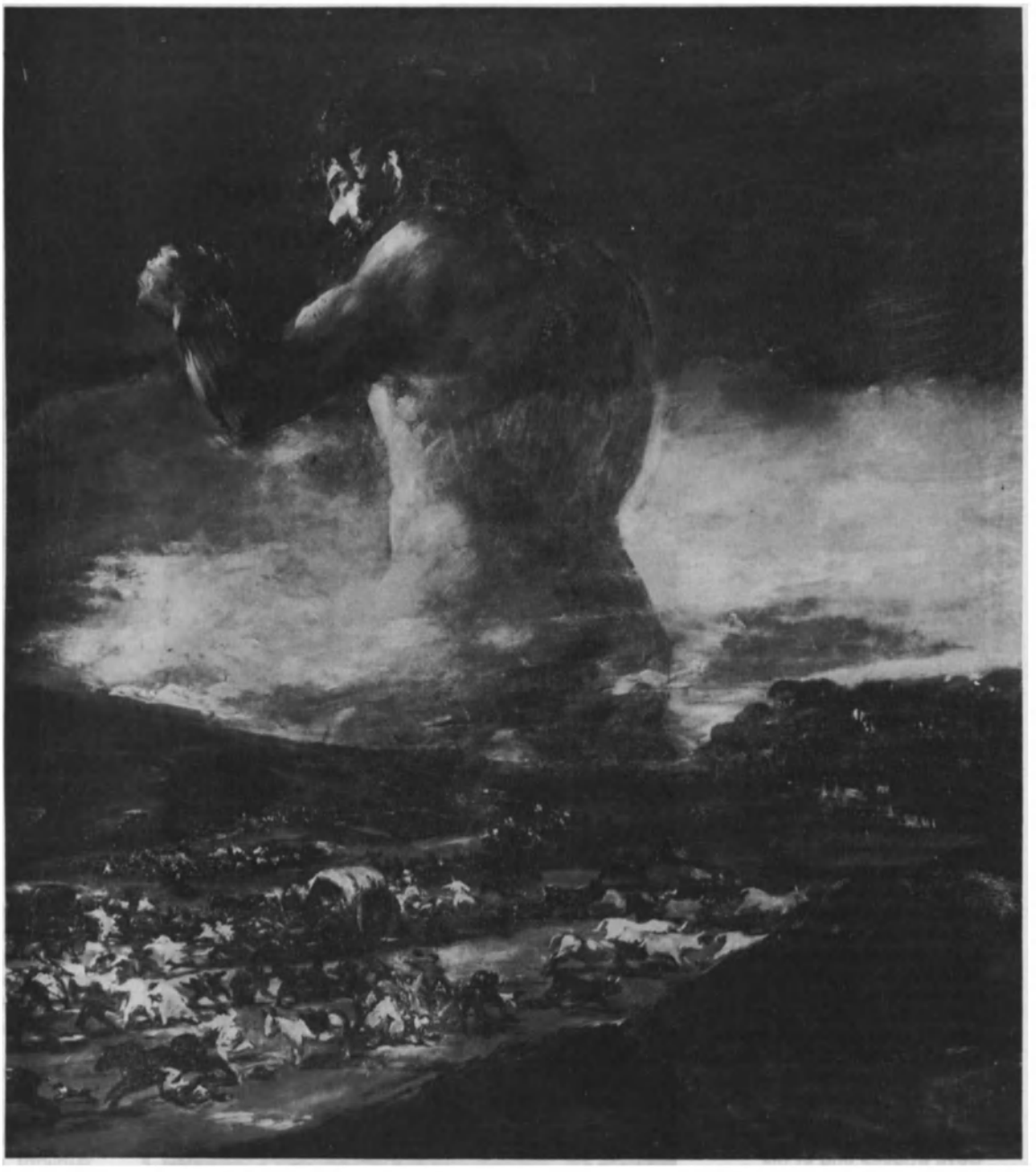
SANTIAGO AMON, *Spanish art critic, poet and historian, writes regularly on art in the Spanish daily* El País *and the Madrid periodical* Cuadernos para el Dialogo. *Among his published works are a biography of Giotto and a study of Picasso (Madrid, 1973). He has written widely on contemporary Spanish art.*



Right, *The Colossus* or *The Panic* (around 1809), an astonishing evocation of the terror and desolation unleashed by war. A horror-struck multitude takes flight beneath a raging giant. Only a little donkey in the foreground seems unmoved by the prevailing panic.

Photo © Prado Museum, Madrid

Below, detail from the great fresco which Goya painted in 1798 in the church of San Antonio de la Florida in Madrid. The graceful trio of Madrid belles forms a striking contrast with the sombre figure above them, possibly an Old Testament prophet. Goya is buried beneath the dome of San Antonio.

Photo © Snark International, Paris

flourished most brilliantly in Tiepolo's ceilings. The radical transformation Goya brings about in these matchless images above his tomb is in their content and significance. The old imperial or sacred allegorical themes here make way for essentially popular scenes, and the splendours of the gold and marble and the multi-hued cloud effects of yesteryear give way to a line of washing hung out to dry in the patio, to the colourful hubbub of everyday life, and to the defence of rights yesterday trampled underfoot but today restored in the sight of all.

As for colour, we find that Goya uses a rather muted palette verging on the austere. Flouting the conventions of fresco painting, Goya dares to replace the classic splendour of church or palace ceiling painting with the bleak harshness of the natural colours of the earth. The sepias of Sienna and Seville are the essence of this miracle of fresco work; which even now stretches out before the sightless gaze of the artist within his tomb. The typical countryside of Spain, melting into faded yellow, a fleeting patch of bright vermilion, the hard cold clarity of cobalt blues or a dash of solid, stiff purple; a countryside, in short, which epitomizes in his work a basic opposition charged with human significance—the clash of black and white.

What is the essence of Goya's vision? Let us leave general historical and aesthetic considerations aside and concentrate on a single, immediate aspect of his sensibility. Goya offers us a vision of *blackness,* not only in his so-called black period, but in all of his work. His art, or at least a great part of it, is dominated by or oriented around carefully studied and starkly dramatic black shading. Goya offers or evokes an afterglow of clear white (a veil, a piece of gauze or a lining) in front of or above a stark slash of black. This dramatic contrast is based on an internal dissociation in his painting, symbolized by a stain of black growing and invading Goya's plastic vision until it breaks it down into shreds.

An intruding black against dominant white is the essence of Goya's innovation in art; solid, massive blacks and whites

The dark vision of a deaf master

1

Photo © Prado Museum, Madrid

2

Photo © Lauros-Giraudon, Paris. Bonnat Museum, Bayonne, France

Even though he was the official court painter and a portraitist much sought-after by the nobility, Goya always remained a satirist and a moralist who relentlessly exposed the folly and injustice of his times. In 1792 he was stricken by a terrible illness which left him permanently deaf but also released his tumultuous imagination. Enveloped in a curtain of silence, he produced a series of 82 etchings known as the *Caprichos*. On these pages we present six *Caprichos* on the theme of imprisonment. (1) and (4) two drawings in which Goya attacks one of his favourite targets, the Inquisition : *To Discover the Movement of the Earth* (Galileo Imprisoned) and *Zapata, Your Glory Will Be Eternal.* Zapata was a doctor from Valladolid who was suspected of Judaism and arrested because of his scientific writings. Goya himself fell foul of the Inquisition, being compelled to withdraw the *Caprichos* from sale. (2) *A Prisoner in Chains* (drawing). (3) *Because She Was Sensitive,* one of many etchings of prison life.

3

Photo © National Library, Madrid

4

Photo © Prado Museum, Madrid

which eschew the profusion of colour and the fiction of line. "Always line, never mass", complained Goya at his height; and turning away from this tradition in order to look afresh at things themselves, he wondered "Where does one find lines in nature?" Later he adds: "I see only bright or dark masses, flat areas advancing or receding... My eye never sees lines or details, so my brush should not see what I do not see myself... In nature there is only sunlight and shadow". And to dispel all doubt, he crowns this statement with the unforgettable phrase: "Give me a stick of charcoal and I will make a picture".

A vibrant counterpoint of light and shade; a duel between black and white—this was the vision which led Goya to experiment with etching, an art in which he was to become a master. Nor did the political dramas and evils of his day escape his attention in this new art form. Goya uses the bite of acid on copper to cut a lasting image of the struggle between the powers of night (terror) and the kingdom of light (liberty), a struggle then a dramatic reality in his country. "What his burin and acid portray in those copper rectangles", writes the French critic Claude Roy, "is the struggle then tearing Spain apart, the struggle between reason and the dreams of reason, between life and death, between the unspeakable seething of darkness and the rationality of light; between night and day".

Perhaps one should include this critic's remark that the technique of etching achieved a degree of autonomy with the French artist Jacques Callot (1592-1635),

but that despite everything it was still considered to be a mere technique for making a copper record of a drawing. It was the experiments of the Dutch engraver Lucas Van Leyden, who discovered how to express distances by an exquisite thinning of lines and shades, which inspired Rembrandt in the same city of Leyden. Lucas Van Leyden's work released drawing from its previous rigidity and eventually made engraving a marvellous medium for recording everyday life, a delicate interplay of light and shade, of "bright masses", as Goya put it, "and dark masses, flat areas advancing and receding".

With the genius of Rembrandt, etching ceased to be simply a method of producing several copies of a drawing or a means of using the engraving press to replace hand-painting with the main purpose of illustrating literary works. The year 1639 is usually taken to mark a turning point in the history of etching. It was in this year that Rembrandt, with his famous *Pesadora de Oro,* transformed the ancient craft of engraving into a new art form based essentially on the interplay of shades of dark and light. More than a century and a half was to pass before Goya transformed this interplay into a dramatic conflict between obscurantism and freedom, with all the social and political implications that these words bear.

And what, in the San Antonio de la Florida frescoes, is a straightforward denunciation of the trampling underfoot of rights, becomes, in his etchings, a profound and detailed social message. "What the Spaniards of 1799 unerringly recognized", Claude Roy remarks, "was that Goya's *Caprichos* are a social document rather than a metaphysical vision". In this series of eighty-two etchings, as in *Gulliver's Travels* or *Candide,* what is brought in question "is not Man Eternal or God, but living man and the society he creates and which is an expression of him, throne and altar, tyranny and lies, contempt for the human being and the wretchedness of the downtrodden. There is a certain quality which marks off trivial satire from major satire, such as we find in Rabelais, Swift or Goya".

In Goya's reveries, and particularly in his *Caprichos* with their savage conflict of light and shadow, many have rightly seen a new Dantesque descent into Inferno. But his was not a descent into an otherworldly, theological or mythological Avernus, but to the underworld of the life of his day, where the figures damned to the shades are men of flesh and blood. Goya goes down into the inferno of a prison where the convicts lie in rat-infested dungeons; or he visits a madhouse where inmates wander the filthy rooms in grotesque paper hats. Thus does he offer us a spectacle of the abysmal collapse of the values of the spirit.

A new religion? This is the view of, among others, Lionello Venturi, who does not hesitate to ascribe a clear religious content to Goya's work. But he concludes with the paradoxical observation that "Goya's contribution is the abolition of the transcendental dimension". Venturi draws our attention to the hapless wretch, in the famous *The Third of May 1808: The Execution of the Defenders of Madrid,* who is about to fall with all the savage immediacy of a charge of lead in his chest. As though nailed to an invisible cross, his arms are outstretched, heroic and anonymous, a moment before the volley is fired. There is no aura of martyrdom. There is no personal identity to this emaciated figure; even the rigid figures obeying a blind mechanism of destruction of human values are not executioners but more like featureless bureaucrats or puppets. For Venturi, "the ragged, unforgettable wretch, with arms tragically outstretched, is a new Christ on Golgotha". This, then, seems to be Goya's way of expressing his beliefs, by a powerful statement of the driving force behind the "new religion" of humanity and freedom, a religion born of the French revolution—the slow and painful emergence of the concept of human rights.

A blind mechanism is in the process of annihilating not just a man, but mankind itself; and the dramatic contrast between human courage and the inhumanity of the mechanism is what confers upon the scene its truly epic proportions. "What Goya represents is the revolt of popular passions. He consecrates them, suffers them, weeps for them. His powerful visual expression transcends the tragedy of the Napoleonic suppression of Spanish patriotism, and acquires a universal human value".

■ **Santiago Amón**

Photo © Prado Museum, Madrid

On 2 May 1808 the people of Madrid rose against Napoleon's troops which were occupying the city. Goya immortalized the first days of the rising, which sparked off a war of national independence, in two famous paintings: *The Second of May 1808: The Charge of the Mamelukes* and *The Third of May 1808: The Execution of the Defenders of Madrid,* right. (A detail is shown on back cover) Goya captured all the horror of these bloody massacres, which he saw with his own eyes and would later expose in grim detail in his *Disasters of War.*

Photo © Anderson-Giraudon, Paris. Prado Museum, Madrid

In this etching Goya ridicules the heavy burden of taxation imposed on the people for the benefit of fools and knaves.

The disasters of war

In his series of 82 etchings inspired by the War of Independence, Goya gave free rein to his genius for depicting fantasy and nightmare. *The Disasters of War* are not simply the chronicle of a war of liberation but one of the most powerful indictments of brutality and sadism ever made. The artist does not take sides; he simply records the fact that war is collective madness. There is no attempt to idealize or justify; there are no heroics. Men are tortured, exploited and massacred by their fellows. Goya's genius brings to these savage events a dimension of universal humanism. Like the *Caprichos,* the *Disasters* (executed between 1810 and 1820) bear captions or titles written in the artist's own hand. These inscriptions are often ironic or sarcastic and in some cases their meaning remains obscure. On these pages we show six of the most heart-rending scenes from this great series.

Photos © Mas, Torello Collection, Barcelona

Against the General Good

Grim Forebodings of What Lies in Store

Luckless Mother!

▲ *The Beds of Death*

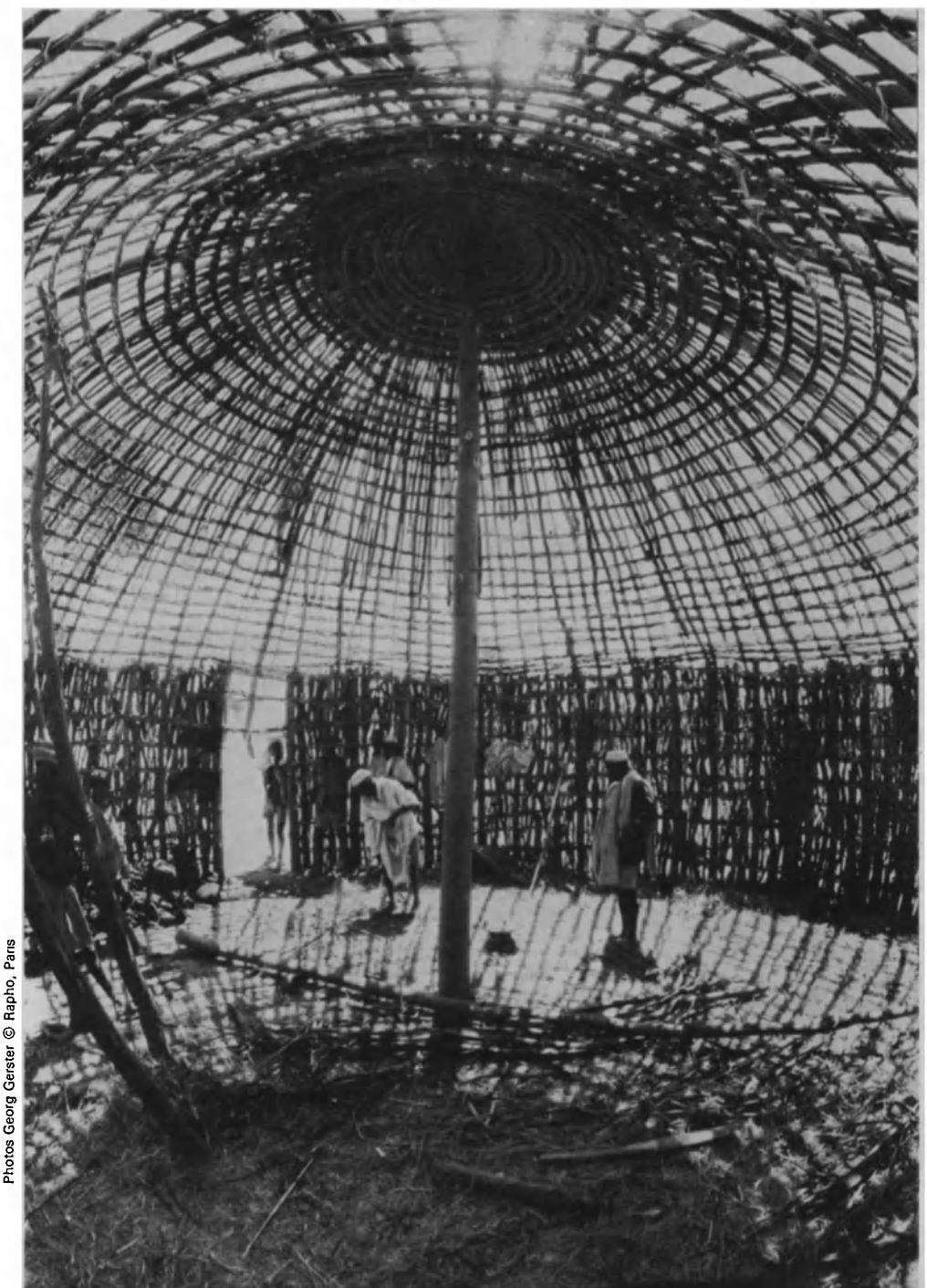
◀ *No one to Succour Them*

They Don't Know the Way ▶

A voice from the Third World

by Radhika Coomaraswamy

RADHIKA COOMARASWAMY *is a Sri Lanka lawyer who has specialized in human rights research and education. She gave a fuller treatment to the subject of this article in a report prepared for the Sri Lanka Foundation, Colombo, a governmental organization for the promotion and protection of human rights in Asia and the Pacific.*



Photos Georg Gerster © Rapho, Paris

In impoverished societies the need to wrest a living from Nature would seem to come before all else. But, notes Kéba M'Baye in Unesco's handbook on human rights teaching for universities, it would be false "to conclude that there is little concern about rights and liberties in societies which have not reached a certain degree of satisfaction of their material needs." Traditional Africa had a system of rights and liberties in which we can see "an undeniable affinity which links it to the present system of human rights." Right, burgeoning traditional house and a modern building in Addis Ababa highlight architectural affinities between ancient and modern in Ethiopia.

AN impoverished, pastoral, isolated community needs a set of human rights different from that which applies to a highly sophisticated, industrialized society with an integrated legal system, a long-established judiciary and an effective police and which belongs to the principal international organizations.

This is the view of many Third World thinkers who believe that the whole concept of human rights acquires a different meaning in the context of traditional cultures and impoverished societies. This belief stems from the assumption that, even if human rights as listed in international declarations and conventions are inherent in the very existence of man, the specific interpretation of these rights derives not from natural law but from the social organization of human beings. Human rights are seen as dependent upon the nature of the society that formulated and enforces them.

Thus many Asian policy-makers consider human rights to be a Western-oriented subject of low priority for the developing countries; as a result the vast majority of students in the Asian region, with the exception of those attending Law School courses in Constitutional Law, Civil Rights or International Law, receive no formal instruction in human rights.

Of course, no policy-maker in the Asian region would deny the values implicit in the Universal Declaration of Human Rights or the various international convenants; however, the comprehensive nature of these international instruments allows leeway for varying interpretations and for finding justification for inaction on the grounds of the specific social, political and economic realities of a particular country.

The countries of the Asian region are deeply proud of their traditions and culture and all would agree that the concept of human rights formed part of their tradition and emerged in their struggle against colonialism.

Even though there is a tradition of human rights in Asian culture, there is also a widespread feeling that the interpretations given to certain abstract notions, such as the dignity and worth of the individual, equality, justice, freedom from want, etc., are importations from the West. To present the concept of human rights as an absolute value whilst avoiding allegations of ethnocentricity would be an extremely difficult process in the Asian region. It may be necessary, before a region-wide programme for the promotion of human rights is established, to formulate an "Asian" interpretation of human rights which does not compromise the ideals of human rights law.

The other assumption made by Asian policy-makers with which advocates of human rights must contend is that the stark reality of poverty in some countries of the Asian region militates against the exercise of human rights.

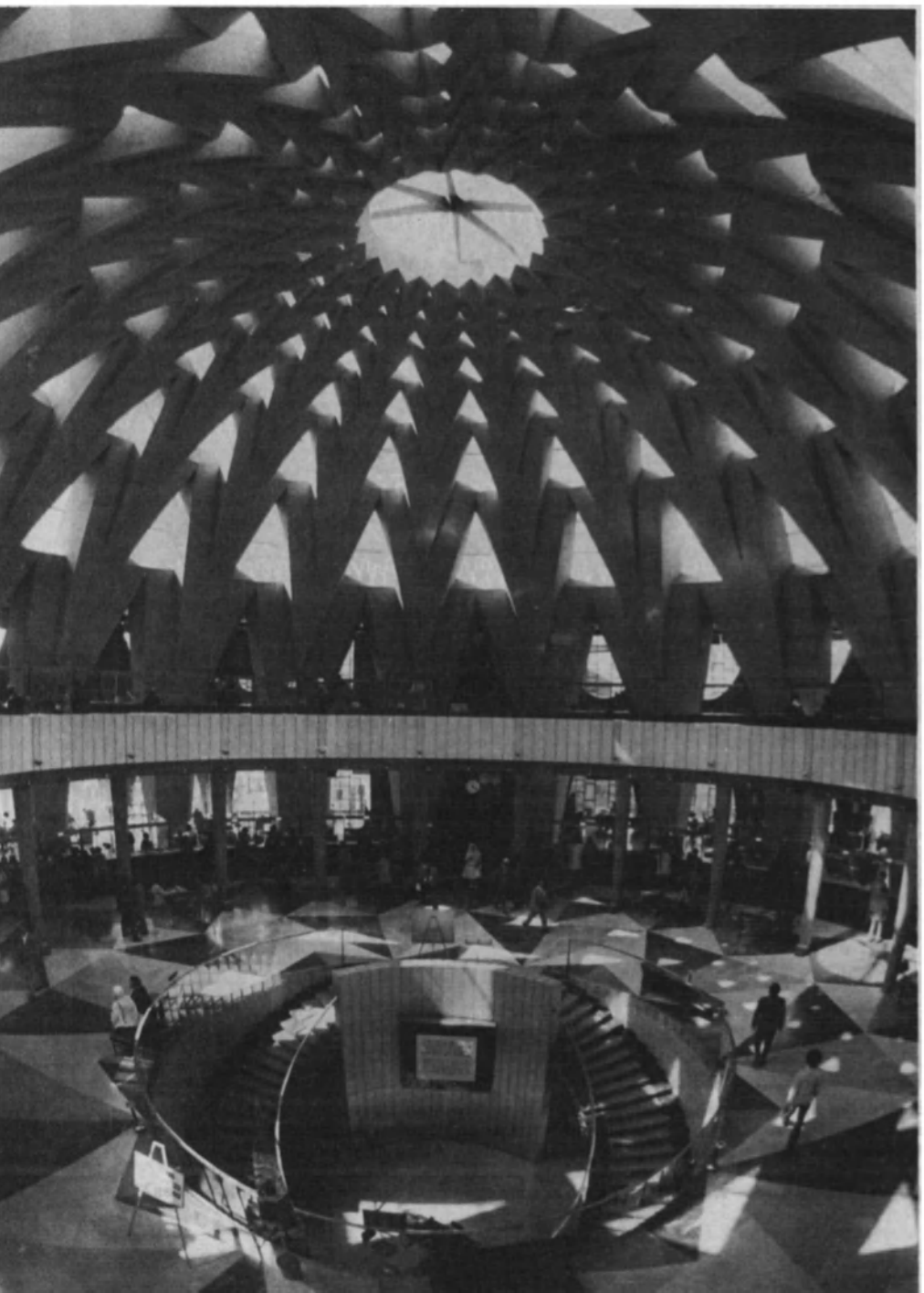
Many Asian planners believe that talk of human rights implies that a level of development has been achieved which raises man above the status of a biological entity and bestows upon him the dignity of being human. This, they maintain, involves the most fundamental of all rights—the right to remain human and the right to some say in the planning of their own survival—and that therefore achievement of this level of development must precede the adoption as government policy of the wide-ranging rights envisaged in international declarations and conventions.

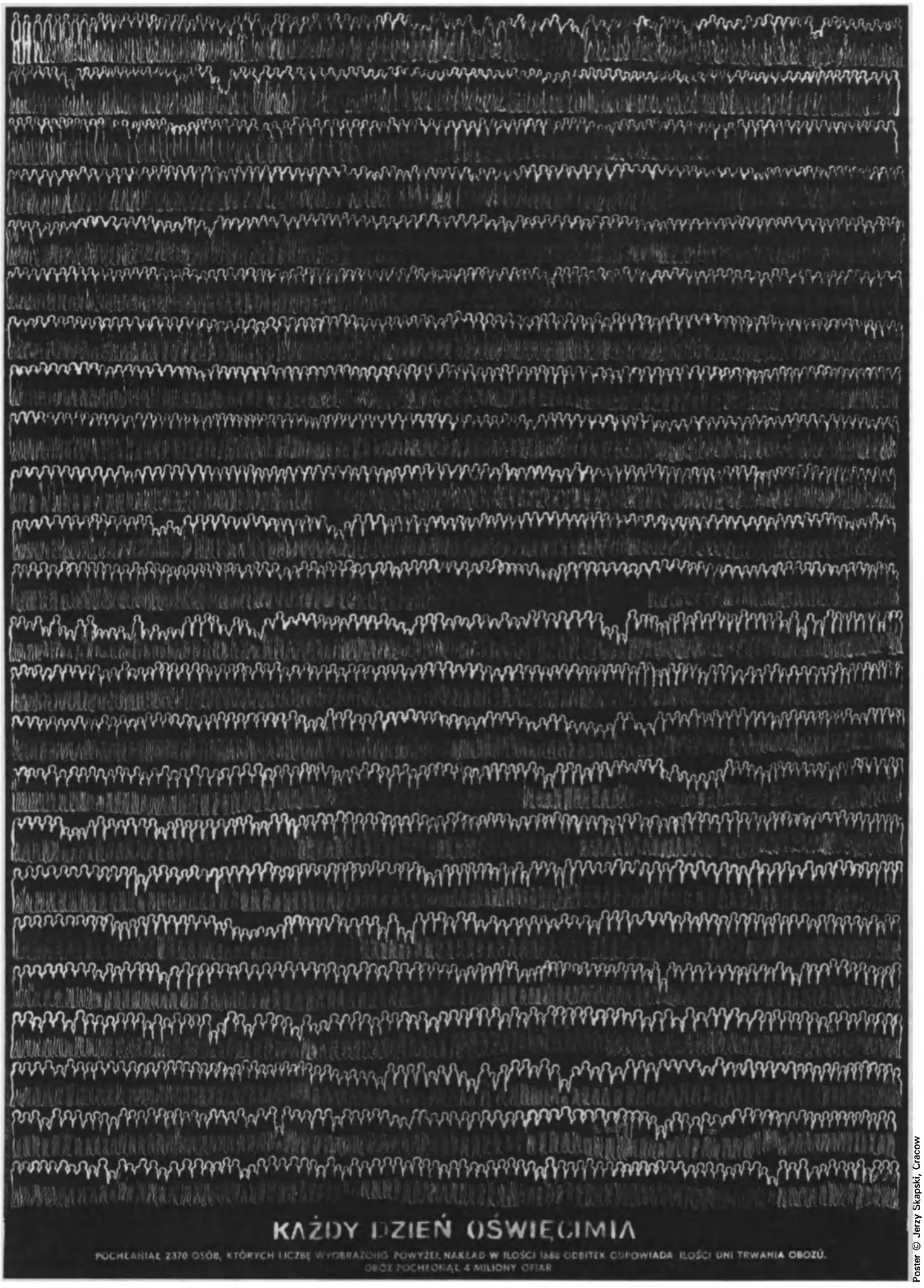
To meet these objections, human rights in the Asian region must be integrated with the problem of development. They must be involved in the process of planned social change and must ensure that the public power is exercised in favour of the deprived and dispossessed. At present, human rights and development remain distinct concepts, especially in the context of educational planning.

This approach to educational planning resulted in low priority being assigned to subjects of no technical value, and human rights were, naturally, among the topics that were completely ignored. More recently, however, educational planners have stressed the need for multidisciplinary knowledge and an integrated approach to the problems of development. Economic development is no longer seen as the only important aspect of planning and priority is also being given to education aimed at social and political development.

Research in the area of human rights is necessary on topics of primary concern in the Asian region—for example, on minority and race discrimination and discrimination against women, as well as on economic rights. This research should also include an assessment of the perceptions of human rights among citizens of the various countries of the region. This would make for a better understanding of the attitude towards human rights in the region and provide a better framework for future action.

■ Radhika Coomaraswamy





Poster © Jerzy Skapski, Cracow

The caption to this poster by the Polish artist Jerzy Skapski reads: "Every day at Auschwitz brought death to 2,370 people, and this is the number of figures represented above. The concentration camp at Auschwitz was in existence for 1,688 days and this is the exact number of copies of this poster printed. Altogether some four million people died at the camp." In a letter to the *Unesco Courier,* Jerzy Skapski wrote: "When I had finished painting this poster I was afraid to put my name on it—what meaning have names in comparison with people's lives?"

The right to be informed

by Adam Lopatka

NEW human rights emerge as part of a historical process rooted in developing political, economic and cultural relations.

There are usually three distinct stages in this process. Firstly, the idea of a new human right is formulated and gives rise to the conviction that it should be recognized. Then, if this conviction becomes sufficiently strong and widespread, the right is proclaimed by individual States, in documents which apply to them alone, and is later set forth in an international declaration. Both the documents and the declaration define the new right and affirm that it should be respected, but they do not make it binding in national or international law.

Finally the new right is incorporated in the constitutions of individual States as a civil right, and an international convention makes it binding under international law, at least for those States which ratify the convention.

One example of this process is the right to work and to social security. Born out of men's aspirations towards equality, it won recognition through the pressure of socialist revolutions and was proclaimed in 1917. Then, after long deliberation at the international level, it was incorporated in the International Covenant on Economic, Social and Cultural Rights of 1966.

A similar train of events probably led to the acceptance of the right to freedom of religion, which can be traced back as far as the Treaties of Westphalia of 1648, which brought to a close the Thirty Years' War and founded a new European order. The treaties included articles on religion which confirmed the halt to the Counter-Reformation in Germany and saved German Protestantism from destruction by reaffirming the 1555 Peace of Augsburg (except for those articles which compelled citizens to adopt the religion of their prince).

The existence of the right of everyone to be informed about human rights was recognized for the first time in a major international document when it was included in the Final Act of the Conference on Security and Co-operation in Europe. This Act, signed in Helsinki on 1 July 1975, lists ten principles governing the relations among the States taking part in the Conference. As its seventh principle, the Act lays down the respect for human rights and fundamental freedoms, including freedom of thought, of conscience, of religion or conviction. The Final Act declares that the signatory States will in all cases respect these rights and freedoms in their mutual relations and will strive jointly, separately and in co-operation with the United Nations, to promote universal and effective respect for these rights and liberties.

The Final Act then declares that the States participating in the Conference "confirm the right of the individual to know and act upon his rights and duties in this field".

The signatory States have thus proclaimed the existence of this human right at the international and regional level and have assumed responsibility for making the efforts necessary to ensure that it is generally respected. They did not, however, transform this right into a norm of international law, since the Final Act of the Conference on Security and Co-operation in Europe does not constitute a multilateral *treaty* from the point of view of international law: it constitutes a multilateral *declaration* including moral and political obligations.

To further reinforce the legal status of the right to be informed about human

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rights as a distinct human right, it would be necessary to proclaim it without delay by a declaration of the necessary standing, such as a resolution of the United Nations General Assembly or of Unesco's General Conference. It would thus be universally proclaimed as a new and distinct human right.

Such a proclamation by the United Nations or Unesco on a universal level might encourage Member States of these organizations to add this right to the human rights in their own constitutions and to act in accordance with it. Later, the right could be incorporated in an international convention and thus become a norm of international law, in other words, attain the highest legal status.

However, the right to be informed about human rights can—and should—be seen from another standpoint. For does it not constitute the application of a more general right, the right of everyone to hold opinions without interference?

This right is set forth in the International Covenant on Civil and Political Rights which was approved by the General Assembly of the United Nations on 16 December 1966 and came into force on 23 March 1976. As of 20 September 1978 it had been ratified by 50 States. This right constitutes a binding norm of international law for all the contracting States.

The other States are bound to respect this right and ensure its general and effective recognition, in accordance with the Universal Declaration of Human Rights, approved by the General Assembly on 10 December 1948. Article 19 of the Declaration lays down that everyone has the right to freedom of opinion and expression. This right, which includes the freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers, also implies the human right of everyone to know his rights.

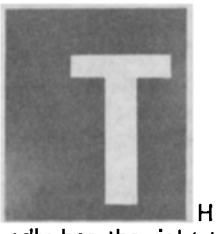
Article 19 of the Covenant on Civil and Political Rights also spells out that the right to freedom of opinion and expression includes the freedom of any person to seek, receive and impart information and ideas of all kinds, either orally, in writing or in print, in the form of art, or through any other media of his choice.

The same Article states that the exercise of this right carries with it special duties and responsibilities and may therefore be subject to certain restrictions provided by law with the aim of ensuring the respect of the rights or reputations of other persons, the protection of national security, public order or of public health or morals. It would appear that these restrictions need not, and should not, apply to the particular aspect of freedom of opinion constituted by the right to be informed about human rights. In fact, taking cognizance of these human rights cannot endanger other people's rights or reputation, not to mention national security, public order, health or morals.

The status of this right will be reinforced as and when an increasing number of States ratify the Covenant on Civil and Political Rights and as other States display more respect for the right. In many countries this right already has the force of law, and is sometimes even enshrined in the constitution. The constitutions of many States guarantee their citizens the right to freedom of expression and opinion which, without doubt, includes the right of the citizens to know about their human rights.

The constitutions of some countries, for example that of the Federal Socialist Republic of Yugoslavia, proclaim the right of the citizen to be informed of events in the country and in the world which are of concern to his life and work as well as questions concerning community life. The Yugoslav constitution imposes the obligation on the press, radio, television and other public means of information and communication, to inform public opinion in a truthful and objective manner and to publish opinions and information from organizations and citizens of concern to public opinion.

There can be no doubt that this obligation to inform the public also concerns the human rights which Yugoslav citizens enjoy.



HE individual undoubtedly has the right to know all the human rights contained in the constitution of his country. He certainly has the right to know all the human rights which concern him because they figure in a convention his country has ratified. He also has the right to know the human rights proclaimed by the General Assembly of the United Nations and the highest organs of the U.N. specialized agencies. This applies notably to rights proclaimed as universal "human rights" whether or not they are defined in his State's legislation or included in international conventions binding on it. This has particular importance when a government denies its citizens certain rights and fundamental freedoms.

In my view, the right to be informed about human rights is less imperative when it concerns rights which are only beginning to make their appearance in the social conscience, such as the right to development and certain rights proclaimed in regional agreements and which concern only the region in question, such as the right to diplomatic asylum in the American continent.

In speaking thus of human rights, I refer to civil and political rights as much as to economic, social and cultural rights. Those rights which have been called the "rights of solidarity" could be applied in this domain if the international community decides to proclaim them as human rights. The right to be informed on human rights certainly includes not only individual rights but also so-called collective rights such as the right of each people to self-determination and to dispose freely of its wealth or natural resources without infringing any obligations arising from international economic co-operation. These rights are established by the two United Nations Covenants on human rights.

However, a fundamental question arises: does the right of the individual to be informed about human rights only concern his rights or does it also include his duties—or at least the most basic ones? Examples of such duties include the duty of obedience to the law, of service to the community and the nation and the duty of children to help their parents and vice-versa.

The answer is that the right to be informed about human rights does include basic civic duties. Although these are not explicitly mentioned in the international instruments and are thus not specifically included in the right to be informed, the constitutions of many States, including all the socialist countries, re-affirm the fundamental duties of the citizens as well as their rights. These constitutions are based on the principle that there is close interdependence between citizens' rights and their duties, while the Final Act of the Conference on Security and Co-operation in Europe clearly declares that the members of the Conference confirm the human right to be informed of rights and duties.

The right to be informed of rights and duties can be exercised in different ways. It is, first of all, the duty of the State not to prevent citizens from enjoying this right. In reality, the application of this civic right imposes concrete obligations on a State, which must in its official gazette or journal publish the texts of certain laws and international treaties on human rights to which it is a contracting party. It is also obliged to agree to the publication of other texts containing information on human rights that it has ratified or accepted.

The State should also accept that there should be radio and television programmes, books and scientific articles dealing with human rights and citizens' rights. Furthermore, it should authorize the activities of political parties and various social organizations whose activities include informing the public about all or some of these human rights. It is equally important that the State should allow the circulation on its territory of information on human rights published by universal international institutions such as the United Nations, Unesco, or the International Labour Organisation and by others, such as regional organizations to which the State concerned belongs.

Finally, it should be pointed out that there are no special guarantees to ensure the respect of the right to be informed about human rights. This right enjoys the same guarantees as all the other human rights. The most that can be said is that it is easier to observe than some others, thanks to the advanced development of the mass media in the modern world.

■ **Adam Lopatka**

A challenge for the universities

Drawing Luis Pascal, Portugal © International Institute of Human Rights, Strasbourg, France

Sketch for a poster for the 7th Film Festival on Human Rights, held in Strasbourg (France) in 1978.

by Thomas Buergenthal

MANKIND'S profound yearning for human rights and human dignity is a reality of contemporary international life of major significance. And this hope for a more humane life and world is not limited to a few nations or peoples; it is universal in character.

The ever-increasing legal and political influence of the *Universal Declaration of Human Rights* is evidence of this phenomenon. Further proof is provided by the growing number of human rights treaties based on the Declaration and the inability of governments to oppose the establishment of international institutions designed to promote and protect human rights. Educators who fail to recognize and act on the pedagogic implications of these developments neglect one of the principal moral and political forces shaping the aspirations and policies of our era.

If education is to provide the intellectual basis for understanding and resolving important contemporary societal problems, education at all levels will have to deal with and teach about human rights. Article 26 of the *Universal Declaration of Human Rights* gives expression to this proposition when it declares that "education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms".

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This injunction is forcefully reiterated in the educational guidelines proclaimed in Unesco's principal pronouncement on the subject—the 1974 *Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms.* The Recommendation makes learning and teaching about human rights one of the basic components of education for international understanding.

In the universities, human rights subjects can be taught within the framework of many disciplines. This is certainly true of medicine, history, philosophy, education, sociology, political science, law, as well as the physical and biological sciences. It is also true of literature, the arts and economics. The effect of technological advances on the enjoyment of human rights, for example, is a subject which scientists, engineers and architects need to address. Faculties of medicine should explore the human rights issues posed by the delivery and cost of health care, genetic and drug experiments, organ transplants, and the employment of psychiatry and other branches of medicine to further non-medical objectives. (See article page 29).

Our knowledge of the forces and causes that lead to torture, genocide, racial and religious discrimination, poverty and starvation has thus far proved inadequate to prevent or eradicate these evils. Solutions to these problems need to be sought by historians, sociologists, psychologists, economists, political scientists and lawyers. Philosophers and theologians and the works of poets and artists can provide valuable insights into the universal support for certain basic human rights concepts; this is a topic that social science research has thus far largely neglected. Research directed towards solving serious human rights problems can be stimulated by university-level teaching about human rights.

F particular importance, moreover, is the teaching of human rights in education faculties and teacher-training institutions. Unless future teachers have an understanding of basic human rights principles, problems and proposed solutions, the primary and secondary schools will not be able to do what the Universal Declaration demands of them: to contribute, through education, "to the strengthening of respect for human rights and fundamental freedoms". The many large-scale violations of human rights that continue to occur in all parts of the world serve as a sad and constant reminder that education to strengthen human rights and fundamental freedoms is itself in need of significant strengthening.

In the three decades that have elapsed since the United Nations adopted the *Universal Declaration of Human Rights,* the international community has created a normative and institutional framework designed to implement the principles of the Declaration. Today the international human rights code comprises, in addition to the U.N. Charter and the Declaration, the two United Nations covenants on human rights, which deal with civil and political rights as well as with economic, social and cultural rights; the *Convention on the Elimination of All Forms of Racial Discrimination*; and the *Convention on the Prevention and Punishment of the Crime of Genocide.*

HESE documents are supplemented by the Unesco *Convention Against Discrimination in Education,* the International Labour Organisation (ILO) treaties relating to discrimination in employment and related rights, the international agreements to safeguard the rights of women, the conventions dealing with refugees and stateless persons, as well as the treaties outlawing all forms of slavery and the slave trade. The more recent *Convention on the Suppression and Punishment of the Crime of Apartheid* should also be included in this list. The same is true of the various humanitarian law treaties, particularly the four Geneva Conventions of 1949 relating to the protection of human rights in times of war and armed conflict.

This international human rights code, which requires governments to respect the basic rights of all human beings under their control, is in existence today only because of the pressure of public opinion generated by mankind's shared commitment to the protection of human rights in all parts of the world. But denials of human rights do not end just because there are laws prohibiting them. Many governments continue to commit serious violations of basic human rights.

While international institutions cannot stop all of these deprivations, they can prevent some. The covenant on civil and political rights and the racial convention each establish special international supervisory bodies to watch over compliance by governments. Similar institutions have been created by the ILO and Unesco. The U.N. Commission of Human Rights has now also developed procedures for the investigation of large-scale denials of human rights.

The most extensive experience with the enforcement of human rights rules has been accumulated thus far by some regional institutions for the protection of human rights, particularly those established within the framework of the Council of Europe and the Organization of American States.

The development of these norms and institutions as well as the ways in which they can prevent violations of human rights are issues that need to be taught and studied in the universities of all nations. As a subject of university study, "international protection of human rights" has a great intellectual appeal because it is a topic of universal concern that cuts across major ideological, political and cultural boundaries. Its study can provide valuable insights into the functioning of the international system and the prospects for solving most basic international as well as human problems. That is why human rights education is an ideal vehicle to infuse university institutions with "an international dimension and a global perspective" as urged by the 1974 Unesco Recommendation.

The specific subject matter of international human rights courses will differ, to a greater or lesser extent, from discipline to discipline. An international law course dealing with this subject should emphasize the transformation international law has undergone and is undergoing in order to respond to the human rights concerns of the international community.

In such a course the students should learn that prior to the Second World War international law left States free, with some minor exceptions, to treat their nationals as they saw fit. One consequence of this doctrine was that measures taken by a government against its own citizens, however barbaric or oppressive, were deemed to fall within that nation's domestic jurisdiction. This meant that other governments lacked a valid legal basis to complain formally against such measures. Under pre-World War II international law, the offending governments thus enjoyed international immunity to violate the rights of their own people and were, on the whole, under no obligation to account for this action to any other country or international organization.

After exploring the disastrous consequences of the above-mentioned doctrine, law students should study the effect of the entry into force of the U.N. Charter, which imposed human rights obligations on all Member States. In this connexion, they should also learn how the adoption of the Universal Declaration, followed by other international instruments, strengthened these obligations.

Taken together, these documents have internationalized the subject of human rights by establishing international human rights standards governing the manner in which States may treat human beings, whether their own nationals or not. Governments engaging in large-scale violations of the human rights proclaimed in these instruments can today no longer validly claim that these measures fall within their domestic jurisdiction; other governments and the international community as a whole have a legitimate interest to insist that these violations cease. Moreover, various human rights treaties now in effect outlaw specific violations of basic human rights.

Law students should also learn about the need for and development by the U.N., the ILO and Unesco of institutions and procedures for dealing with violations of human

A profusion of giant murals, sponsored by community organizations and groups and painted by local amateurs as well as professional artists, is brightening the walls of New York and turning the city's streets into a vast open-air art gallery. This huge, multi-ethnic mural enlivens the once drab intersection of Pitt Street and Grand Street.

Photo Alex Webb © Magnum, Paris

rights. This will give them an opportunity to assess the contribution made by the U.N., the ILO and Unesco; it should also enable them to explore the reasons why these bodies have thus far not proved to be very effective in putting an end to many serious violations.

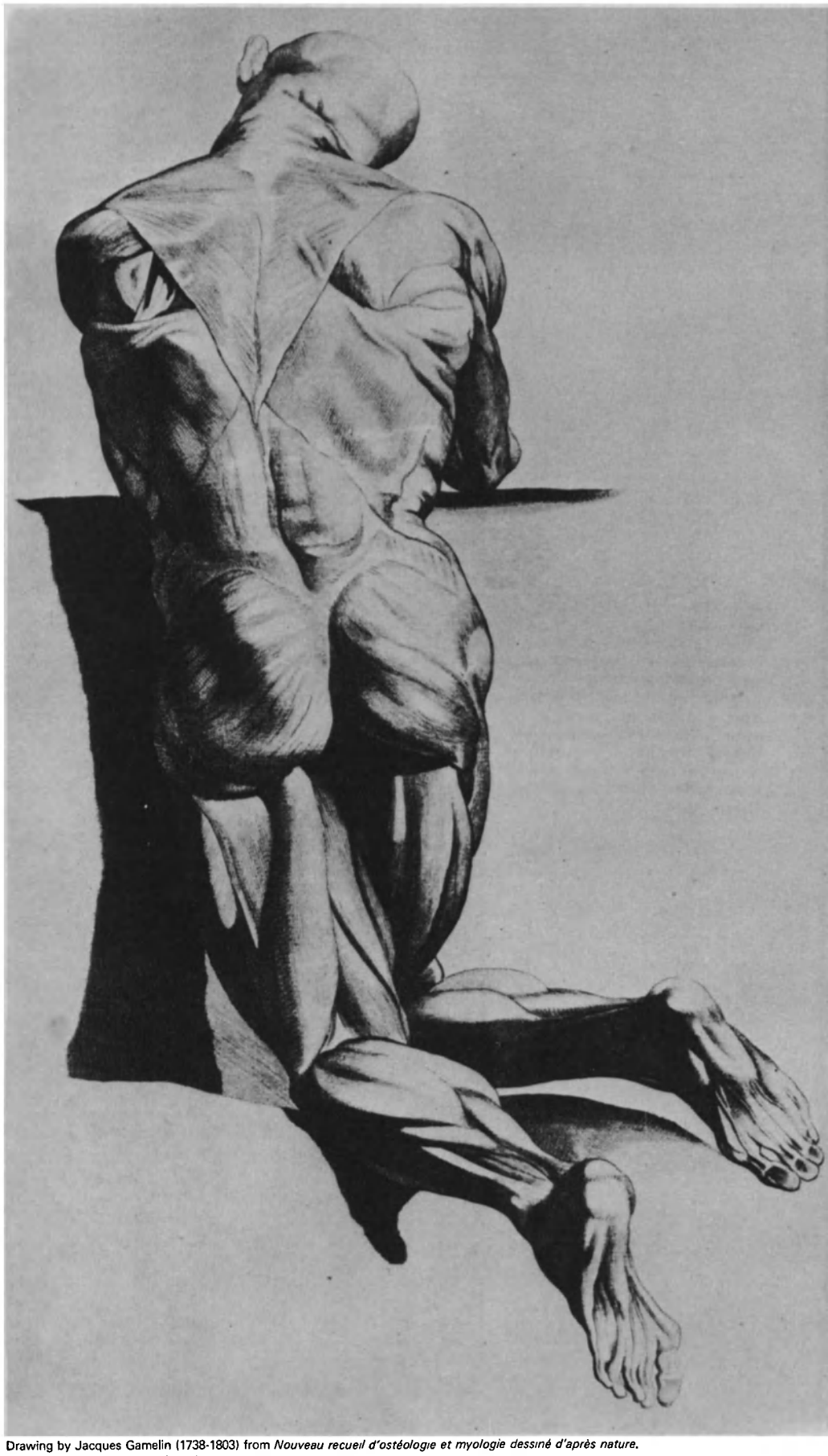
Students need also to be made aware that there now exist a variety of non-governmental organizations engaged in the promotion of human rights on the international plane. Amnesty International (London) is probably best known. But there are others which do equally important work. Among these are the International Commission of Jurists (Geneva) and the International League for Human Rights (New York) as well as lesser known groups sponsored by professional, religious and labour organizations. A number of governments have recently also established international human rights departments in their foreign ministries.

It is highly instructive, in this connexion, to study the *modus operandi* of the intergovernmental and non-governmental institutions, and to examine the legal, political, economic, social, and cultural obstacles that they encounter. Such an inquiry should lead, in turn, to a discussion of other steps that might be taken to strengthen the institutional capacity of the international community to deal with violations of human rights.

But central to any meaningful teaching of this subject is the "internationalization" of human rights, which has brought with it the "humanization" of international law. Critical to the teaching of international human rights is an understanding of the legal and political significance of the fact that violations of fundamental human rights, wherever they may occur, have become a subject of legitimate concern to the entire international community. Such an approach allows an instructor to deal with international human rights not only as a legal abstraction, but as a subject having legal, political, economic, social and cultural implications for individual human beings as well as for the entire human family.

Teaching about human rights and how to assure that they are not violated can be exciting and highly instructive for the student and the professor. It can also contribute to the wider observance of human rights and, hopefully, to the eradication of genocide, torture, discrimination and the other deprivations that have caused untold suffering to generation after generation. University-level human rights education is therefore a must in and for every country that professes to believe in human dignity and a better tomorrow for all mankind.

■ **Thomas Buergenthal**



Drawing by Jacques Gamelin (1738-1803) from *Nouveau recueil d'ostéologie et myologie dessiné d'après nature.*
Photo © Snark International, Paris

The doctors' dilemma

by Louis Cotte

EVERYONE in the modern world is bound to feel in some way concerned with the issues raised by the application of human rights to health and medical care. There are two reasons for this. On the one hand, rapid changes in medical technology have brought the problems of human rights in medicine sharply into focus. On the other, people today are better informed than they were and are consequently more aware of what is at stake.

People are inundated with information about the possibilities and limitations of medicine, whereas only a few decades ago doctors worked in virtual secrecy and patients had to make do with a trickle of publications, aimed at the mass market and often ill conceived.

The general rise in living standards has imposed greater demands on medicine, but one of its beneficial side-effects may have been to encourage the public to take a hard look at these demands. Questioning of this kind was a rarity in the more passive and resigned societies of yesterday.

This change in attitudes is all to the good, reflecting as it does a more mature approach to health problems. There is a greater awareness of the considerable difficulties involved in applying modern medical techniques to all their potential "consumers". There is a keener appreciation of the responsibilities of the community and the individual in a field of human activity of fundamental importance to everyone. This is a factor for progress on a par with the scientific and technical breakthroughs which have changed the face of medicine.

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One way of approaching human rights in medicine is through the study of medical law and ethics. These subjects are taught in faculties of medicine, and thus the study of human rights is not totally absent from the training of doctors. This is one of the conclusions to emerge from a world survey on the teaching of human rights and professional ethics in faculties and schools of medicine.

The survey was carried out in 1977-1978 under the auspices of the International Institute of Human Rights and at Unesco's request. A questionnaire was sent to 955 faculties or schools of medicine in 107 countries. By 31 May 1978, 145 of them had sent in replies.

Analysis of the replies shows that the overwhelming majority (126) of these institutions provide instruction in medical ethics, and that almost half of them (69) provide human rights teaching. On the face of it these figures are impressive. However, it should be noted that replies have so far only been received from a small number of the institutions to which the questionnaire was sent. Furthermore, human rights are not taught as a separate subject but as part of the instruction in a whole range of disciplines. Only 61 institutions (42 per cent) indicate the existence of courses specially devoted to human rights and medical ethics. This is a low figure.

The replies to another question also give some cause for anxiety. The schools and faculties were asked whether their staff teaching human rights and medical ethics were sufficient in number. Forty-nine (more than one-third of those which sent in replies) answered "no", while 25 did not answer the question at all. Asked whether teaching staff were sufficiently trained, 32 answered in the negative and 31 did not reply at all.

All the same an effort is undoubtedly being made. The subjects most widely taught relate to the right to life (above all abortion), the right to death (euthanasia) and the doctor-patient relationship. As far as the latter subject is concerned, there is particular emphasis on informing the patient as a necessary step towards gaining his consent for treatment, on respect for private life, on respect for medical secrecy and on the responsibility of the doctor.

Almost three-quarters of the respondents (72 per cent) consider that human rights teaching should be further developed. The American continent is most in favour of this (85 per cent) ; Europe the least (52 per cent).

Which subjects should be given more attention? Top of the list come the rights of the dying, followed by those of the "ordinary" sick person, the right to be properly informed (diagnosis, treatment, risks, etc.), the right to participate in decision-making, the rights of the individual as an experimental subject (for therapeutic or other purposes) and the rights of the individual to free and equal access to medical treatment.

By and large it seems that relatively slight attention is being paid to the role and responsibility of the doctor and medical staff in exceptional situations such as those giving rise to the practice of torture or situations occurring in wartime.

So much for the institutions. But what of the public? It would be interesting to know how the sick themselves conceive of their rights and how they judge the behaviour of doctors. For it is valid to ask whether human rights teaching as it exists today (and perhaps even as the medical schools would like it to be) is properly adapted to "demand"—to what the public today expects of its doctors.

In France, for example, the situation appears to be far from satisfactory. The "Ordre des Médecins", a body which promotes medical ethics and has drawn up the code of professional conduct, is inclined to criticize the faculties of medicine for not teaching this subject. At the same time, professors of forensic medicine are reluctant to base their teaching on an official code which is manifestly out-of-date and ill-adapted to the needs of modern society.

In spite of its references to illustrious figures of the past such as Hippocrates, France's official code of medical ethics today appears to reflect the opinion of the medical profession (or at least of most doctors) on matters which are of much greater concern to the "users" of medicine than to the doctors themselves. It is as if the law had been written by the magistrates whose job is to enforce it, rather than by representatives of the citizens who must respect it!

The study of human rights should be based on a reversal of this situation and should emerge from a process of reflection involving society as a whole. It should result from a confrontation and a blending of opinions of everyone concerned, medical staff and patients alike. The starting point for research should be an assessment of the demands of a rapidly changing society.

In other words, the teaching of human rights in faculties of medicine should not be a matter for doctors alone, nor, come to that, for professional jurists and moralists. As part of their education, trainee doctors should be given the opportunity to meet people who do not belong to the medical profession. Only in this way will they find out what it is like to be on the receiving end of medical treatment and be encouraged to be self-critical about the effects of their actions on patients. These effects are not all confined to the technical aspects of treatment.

To be really valid, the study of human rights in faculties of medicine should not consist of the formal academic teaching of arid texts nor the examination of codes of professional ethics. Even if such codes are updated (assuming that such an entreprise is worthwhile) they only constitute one aspect of a many-sided subject.

It is vitally important that the doctors of the future should learn to think, throughout their careers, about those human questions whose importance and complexity is bound to increase. These human aspects of medicine will be increasingly decisive in improving the quality of life, a task in which health and medical care are the foundation stones.

■ **Louis Cotte**

Chernyshevsky

A pioneer of social reform

Photo © APN, Moscow

by Eduard Dnieprov

IN the history of every nation, there are names which symbolize whole chapters of social development, and which stand out like beacons along the mainstream of social and scientific progress. In mid-nineteenth century Russia, one such name is that of Nikolai Gavrilovich Chernyshevsky, the 150th anniversary of whose birth is celebrated this year.

At the age of twenty-seven, Chernyshevsky was already a leading figure among those seeking to liberate Russia from the burden of oppression, and exercised a strong influence on Russian culture and social thought. Seven years later, he was arrested, "removed from circulation" as the police report put it, and deported to Siberia, where he remained in exile for more than twenty years.

Chernyshevsky was born on 24 June 1828 in the provincial city of Saratov, on the Volga, where his father was a priest. The local ecclesiastical seminary, which he entered at the age of fourteen, could not satisfy his quest for knowledge, and he quickly outstripped not only his contemporaries, but many of his teachers as well. The seminary was his first contact with social, and more particularly with educational realities, the shortcomings of which were to become the earliest targets of his criticism.

After obtaining a degree in history and philosophy at the University of Saint Petersburg, he returned to Saratov to teach Russian language and literature at the local high school. It was here that he came to understand that the distortions of the educational system merely reflected the distorting conditions of life in Russia generally, and that radical changes in the latter were a prerequisite to any educational reform.

In the hope of finding broader scope for the expression of his opinions, and a wider battleground for the realization of his ideals, he returned to Saint Petersburg. For the next ten years, in scientific, journalistic and revolutionary circles alike, and in the simultaneous roles of philosopher, economist, historian, writer, literary critic and art theorist, Chernyshevsky threw all his efforts into the struggle to transform society.

EDUARD DNIEPROV, *Soviet historian, is a member of the Research Institute of General Pedagogy at the U.S.S.R. Academy of Pedagogical Sciences. He is the author of many publications on the history of pedagogy.*

"Political authority, material well-being and education", he wrote, "are inseparable from each other. No one who lives in poverty can develop his mental capacities; no one whose intellectual capacities are stunted can participate in the exercise of power: no one who is deprived of political power can free himself from oppression, that is, from poverty and ignorance."

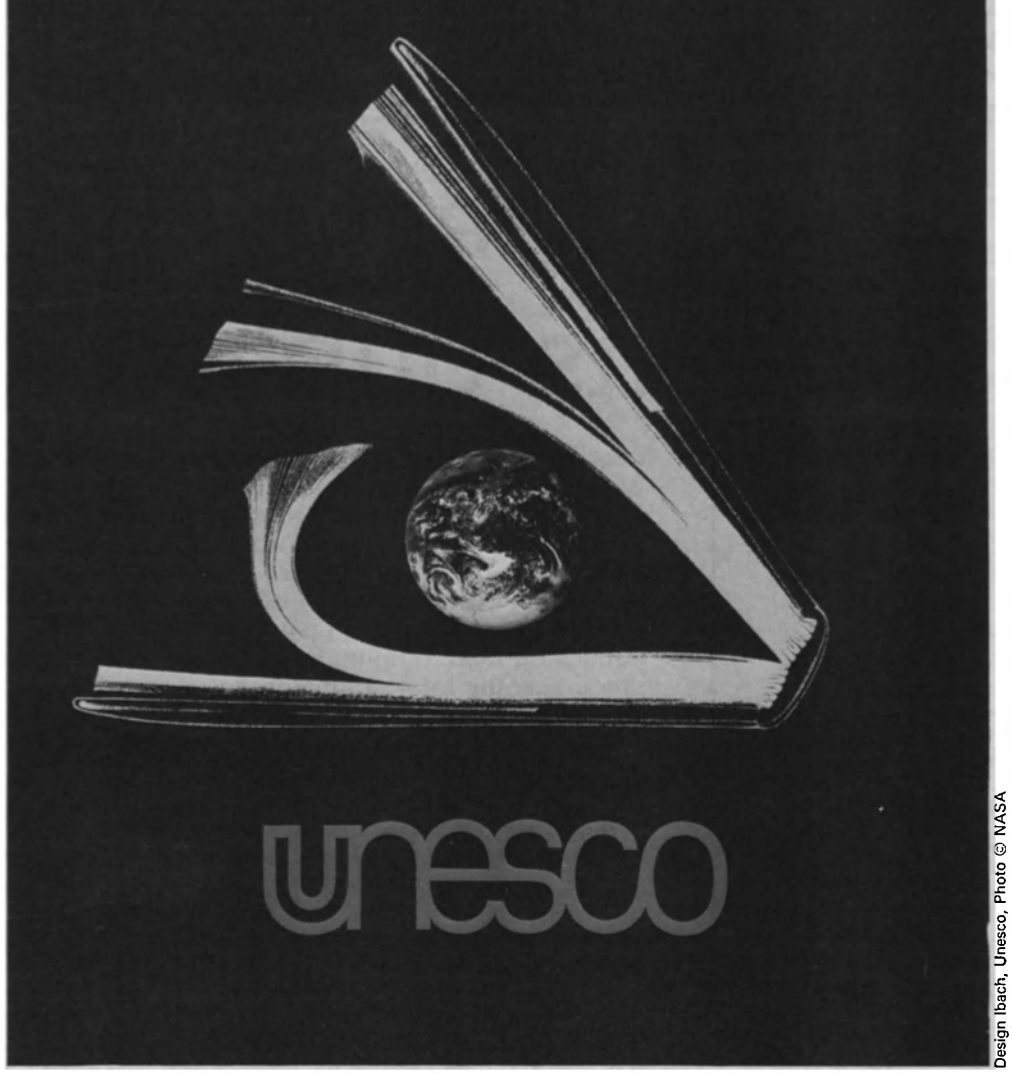
For Chernyshevsky, the root causes of cultural backwardness in different peoples and social groups were not to be found in the peculiarities of their natural environment or their heredity, but rather in the unfavourable and oppressive, man-made social, economic and political circumstances of their lives. His analysis of the factors which determine the formation and development of the human personality made a considerable impact on educational theory not only in Russia, but throughout the world.

Chernyshevsky did not deny that heredity had a part in the creation of the personality, but he believed that social factors played the predominant role. Nor did he believe, as did his predecessors, that these factors were merely the product of environmental conditions, or that these conditions were somehow immutable. Man, he considered, was not a passive creature of his surroundings, but an active agent, capable of reconstructing his own environment. The goal of education, which he conceived as a major force for social transformation, should be to produce human beings who were indeed active in that way.

He was convinced that the humanities and the natural sciences should form an integral part of general education and that specialized and general education should not be seen as alternatives. The content of education was modified by scientific progress, so that what had yesterday been a matter for specialists alone might well today become a subject of general education. Chernyshevsky's major contribution to the development of pedagogical theory lay in his insistence that a scientific approach should be adopted to the selection of the content of education.

Chernyshevsky considered teaching to be one of the most noble and far-reaching of human activities, the product of which, he said, was "not something apart from man, but man himself"; it was nothing less than the construction of the future.

■ **Eduard Dnieprov**



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UNESCO

Publisher to the world

In 32 years, 7,000 titles in 70 languages

by Edward Wegman

FOUR or five times a week, every week of the year, a book is published by Unesco or under its auspices somewhere in the world. That makes a cascade of more than seven thousand titles, published in some seventy languages, since the founding of Unesco in 1946.

The subject matter is diverse, ranging alphabetically from Art to Zoology or, in accordance with the Universal Decimal Classification system, from Official Publications to Geography, Biography and History. A bibliography issued by the Organization in 1971 to mark twenty-five years of publishing already employed some two hundred different subject headings. It listed more than two thousand authors, starting with a specialist on Arab affairs named Abdelbacky and ending with a jurist called Zweigert; in between it cited many of the leading literary and political personalities of our epoch, all of whom contributed their writings to illustrate Unesco's goals.

More than a third of the books deal with education; the next largest group of titles is concerned with science, while the social sciences, culture and communication each represent about ten per cent of the output.

Not all these books and periodicals are published by Unesco itself. Nearly half of them are issued by agreement with private publishers, non-governmental organizations and even governments through their National Commission for Unesco. Nor is this by any means the totality of books and periodicals relating to Unesco and its activities; innumerable publications about Unesco have been issued by other bodies, both public and private. At the moment the direct output by Unesco as a publisher is approximately one hundred and fifty titles a year as well as a dozen or so periodicals.

In the world of books, Unesco is a publisher with a difference. Not many publishers consistently distribute all their publications in several languages in almost one hundred and fifty countries throughout the world. In fact, you are reading these

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EDWARD WEGMAN *is a former journalist and radio commentator who entered book publishing in 1960 in the United States. As a member of Unesco's staff he has been connected with the Organization's Book Development Programme, International Book Year, The International Copyright Information Centre and, at present, the Unesco Press.*

Unesco through its publications

Organized within the framework of a series of "Unesco Book Weeks" being held in major cities throughout the world, an exhibition on the theme "Unesco Through its Publications" was inaugurated at the Organization's Paris headquarters on 26 September 1978.
More than simply a display of books and periodicals, the exhibition aimed to present a living picture of all Unesco's activities in the publishing field, ranging from books produced by Unesco's precursor, the International Institute of Intellectual Co-operation, in which such famous personalities as Einstein, Thomas Mann, Paul Valéry and Salvador de Madariaga collaborated, to Unesco's very latest publications.
Photo shows Unesco's Director-General Mr Amadou-Mahtar M'Bow and, on his right, Mr Leonard Martin, President of the Executive Board of Unesco, visiting the exhibition.

Photo Michel Claude, Unesco

words in one of Unesco's most popular publications and in one of the nineteen languages in which it is published. Few publishers can claim so diverse a readership.

But if the *Unesco Courier* is a best-seller as a periodical, with more than two and a half million readers around the world, the Organization has had a number of resounding successes with books as well. *Learning to Be,* a pioneering study of new directions in education, has been translated and published in thirty-five languages, and the *Unesco Source Book for Science Teaching* has sold more than one million copies in various languages and editions and is still going strong.

Conceived as a do-it-yourself book for high school science classes in war-torn areas, the original *Source Book* explained how to use a burnt-out light bulb as a test-tube, and how to improvise laboratory experiments. Its latest version has kept pace with the growth of and changes in science teaching. It describes experiments in traditional physics and chemistry as well as in biology and earth and space sciences.

Unesco's principal purpose as a publisher is to make available material which it alone can compile because of its unique international resources and status. In addition, Unesco is in a position to invest time, effort and money in worthwhile projects regardless of considerations of profitability.

One such enterprise is the *Index Translationum,* a compilation of all the translations published annually in all languages throughout the world. Of inestimable interest to librarians and publishers, the *Index* has a limited circulation in proportion to the costly international effort required to produce it. Nevertheless, it has been going on since 1948, carrying on the war-interrupted enterprise initiated in 1932 by Unesco's predecessor of League of Nations days, the Institute for International Intellectual Co-operation.

Another, perhaps even more impressive international effort is now under way with the *General History of Africa.* Experts from all over Africa have joined with historians from many other parts of the world to undertake the mammoth task of putting together for the first time a complete and dispassionate account of events in Africa from the dawn of mankind to the present day. Thanks to supplementary financial support from Member States, the *History* will appear not only in the vehicular languages of the continent, English and French, but also in at least one African language as well as in Arabic.

The idea of creating an international editorial committee for a single major project had already been tested successfully with the creation, a number of years ago, of a Commission for a *Scientific and Cultural History of Mankind.* The fruit of this project was a six-volume study that has already appeared in English, French, Greek, Serbo-Croat, Slovene and Spanish.

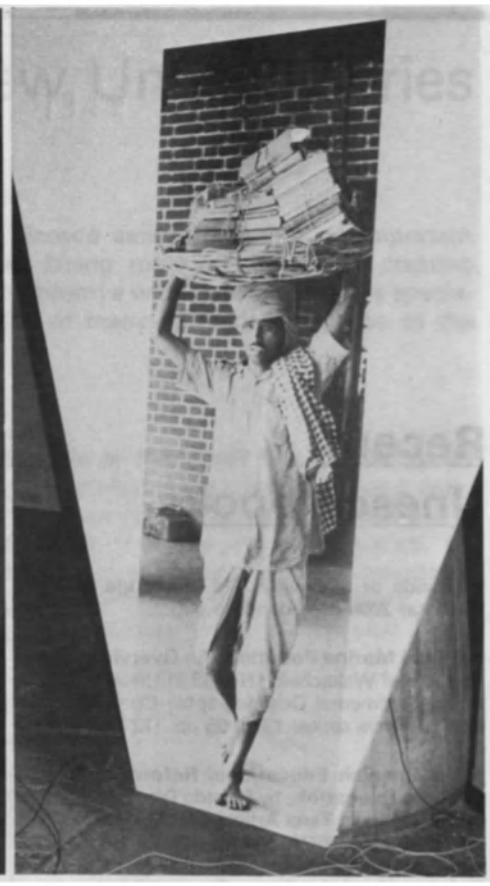
Although many Unesco books and periodicals are aimed primarily at clearly defined groups of specialists in the fields of education, science, culture and communication, Unesco publications are becoming more and more concerned with the broader areas of interest of our time and are being directed more particularly towards the educated general public. This has involved the creation of a number of new, interdisciplinary series two of which, *Insights* and *Approaches,* are just getting under way (see inside back cover). Another series, *World Tribune,* is at the planning stage.

Unesco also undertakes important activities in the field of copyright aimed at protecting the rights of the developing countries and facilitating the transfer of copyright. Unesco has sponsored a Copyright Information Centre to promote the transfer of rights to developing countries.

This interest in the exchange of knowledge goes back to the very beginnings of Unesco. One of the first international instruments approved by the Organization was the Beirut Agreement, adopted by the General Conference of 1948. With its sister agreement, adopted in Florence in 1950, the Beirut Agreement is intended to remove obstacles to the free flow of books and other material of an educational, scientific or cultural nature.

From this to copyright was but a step; and from copyright to programmes for the promotion of publishing in the developing world was but one more. The effort to stimulate book production began with a meeting of experts in Asia, in 1966, and this was followed by similar meetings in Africa, in 1968, in Latin America, in 1969, and in the Arab States, in 1972. These meetings assessed the difficulties each region faced with respect to book production and distribution and came up with concrete suggestions on how to solve some of the more urgent problems.

The climax to these efforts to mobilize the book world was International Book Year 1972, proposed by the U.S.S.R. and voted unanimously by the Unesco Member States. More than one hundred and thirty countries drew up and executed national



programmes to promote the creation, production, distribution and reading of books. Many of these programmes have continued through the years since 1972.

One earlier result of the book development programme was the establishment by the Japanese of a Book Development Centre in Tokyo which, since 1967, has been training personnel and devising new typefaces for Asian languages; Unesco has provided assistance for the courses. Several years ago, the Centre also established an *ad hoc* mobile team of experts which has visited various countries of the Asian region offering intensive training in different aspects of book production and distribution. This supplements the courses organized by Unesco itself through its Regional Cultural Centre in Karachi.

The Tokyo Centre, now known as the Asian Culture Centre for Unesco, also developed what has become known as the Asian Co-publication Programme. The basic idea was that the Centre would prepare a master edition of a children's book which could then be translated by participating countries into their national languages using the same illustrations. Since colour illustrations are the most expensive part of a children's book this was an effective way of cutting costs. The first editions were all printed in Japan, with each participating country sending its typeset translation to the Centre.

The idea was refined in ensuing years and the Centre now produces a master edition in English which is supplied, free of charge and accompanied by films of the illustrations, to Asian countries wishing to publish the work. The subject matter is chosen by an international committee of book experts from various countries of the region. A Unesco representative also frequently participates. Four volumes entitled *Folk Tales from Asia* have already been published in at least fourteen Asian languages, while two others on Asian festivals have been issued.

This programme has been so successful that a number of European publishers have brought out translations of the publications. And similar programmes are under consideration to provide children's books for Africa and Latin America. Through the combined efforts of publishers in a region, it will thus be possible for each country to possess more and better children's literature, which will at the same time promote regional understanding.

Another long-term effort to promote understanding of different cultures was started by Unesco in 1948 with its Literature Translation Programme. Its purpose was and is to promote wider knowledge of works of literature in little-known languages. Nearly 450 titles have been published; most of them have been translations into English and French, but some translations from European languages into less widely used tongues have also been made. The books, from sixty different languages, cover both classics and contemporary writing and Unesco is proud to have included in its translation series three authors who went on to win Nobel Prizes for Literature: the Greek poet Seferis, the Japanese novelist Kawabata and the Spanish poet Aleixandre.

While the original impetus for the programme was the promotion of knowledge of the literary heritage of different peoples, it has also had the effect of improving the quality of translation. Of what use would it be to put into English or French a Persian classic, say, if the work lost in the process the literary excellence which had led in the first instance to the decision to translate? Unesco therefore seeks out the best translators it can find and, as a further guarantee, submits their completed work to other linguists to ensure that standards are being maintained. All of this fits in, of course, with Unesco's activities to improve the status of translators generally, including the promotion of an international declaration on that subject.

To be truly effective, Unesco needs to convey its message in the language of each country. That is why, in addition to sponsoring translations of world literature, Unesco makes a special effort to promote the translation of its own publications. Some assistance may be necessary in arranging for translation and publication. It is here that the Member States' National Commissions for Unesco often play a major role. The Commissions take over the task of finding translators and of seeking out national publishers.

Unesco is exploring many other ways of imparting knowledge: microfiches, art slides, magnetic tapes, films, records, etc. Together with books and periodicals, these make it possible for more and more men, women and children in every corner of the earth to learn what international experts have to say on problems that touch each one of them.

■ **Edward Wegman**

Recent Unesco books

• **Suicide or Survival? The Challenge of the Year 2000** (See opposite page).

• **Global Marine Pollution: An Overview,** by Michael Waldichuk. (No. 18 in Unesco's Intergovernmental Oceanographic Commission technical series) 1978, 96 pp. (12 F).

• **The Spanish Educational Reform and Lifelong Education,** by Ricardo Diez Hochleitner, Joaquin Tena Artigas and Marcelino Garcia Cuerpo. 1978, 112 pp. (14 F); **Institutional Leadership for Educational Reform: the Atlantic Institute of Education,** by Gary J. Anderson and Joseph A. Lauwerys. An innovatory project in university-level teacher training in Canada's Atlantic region. 1978, 49 pp. (Nos. 31 and 38 in the International Bureau of Education's "Experiments and Innovations in Education" series).

• **Environmental Effects of Arid Land Irrigation in Developing countries.** Edited by G.F. White. Based on the conclusions of an international workshop held in Alexandria in 1976. 1978, 67 pp. (22 F); **Management of Natural Resources in Africa: Traditional Strategies and Modern Decision-making.** Based on the conclusions of a workshop on the management of natural resources in western Africa, held in Dakar in 1975. Prepared in co-operation with the U.N. Environment Programme. 1978, 81 pp. (26 F) Nos. 8 and 9 in Unesco's "MAB Technical Notes" series. (MAB = Unesco's Man and the Biosphere programme).

• **Soil Map of the World.** Sheet V-1: Europe (flat) 50 F; Sheet V-2 Europe (flat) 50 F. Sheets V-1 and 2 folded in binder: 100 F. (The folded sheets with binder are only sold with corresponding volume, now in preparation. This will be supplied and invoiced on publication). Compiled by the Food and Agriculture Organization of the United Nations (FAO) and published by Unesco.

• **Applications of Numerical Heat Transfer,** by E.F. Nogotov, B.M. Berkovsky and W.J. Minkowycz. Co-published with the Hemisphere Publishing Corp., Washington, and the McGraw Hill Book Co., who have exclusive sales rights in the U.S.A. 1978, 142 pp. (90 F).

• **Indicators of Environmental Quality and Quality of Life** (No. 38 in Unesco's "Reports and Papers in the Social Sciences" series) 1978, 96 pp. (12 F).

Letters to the editor

FREEDOM AND HUMAN RIGHTS

Professor Karel Vasak, Director of Unesco's Division of Human Rights and Peace, has sent us the following comments in answer to the letters from J.S. Gutman and E.R. Kermode, published in our issue of July 1978.

In defence of liberty, the international community has banned slavery and similar institutions and practices. This is the thrust of innumerable clauses in international instruments, among which should be mentioned the Convention on Slavery of 1926 and the International Convention on Civil and Political Rights of 1966. It would be difficult to maintain that this constitutes an infringement of the liberty of anyone who, in the name of individual freedom, claims the right to become a slave. In fact, anyone who wanted to exercise such a "right" would always do so in the belief that he had the means and the power necessary to resume his liberty if he so wished. This might be so on some occasions, but in most cases he would be powerless to regain his freedom.

This calls to mind the famous remark of a 19th century French thinker that out-and-out libertarians would do well to ponder : "Between the weak and the strong, it is liberty that oppresses and the law that liberates." Must we always be mistrustful of the law, seeing in it only a means of limiting the freedom of the individual—the freedom to be a slave, to refuse education, to dispense with the services of a lawyer when accused of a serious crime?

A few years ago, I attempted to define human rights with the aid of a computer. I fed into it some 60,000 expressions taken from texts of all kinds and origins; I wanted to find out which terms occurred most frequently in order to be able to establish a definition of human rights. To my great surprise, by far the most frequently occurring word was the word "LAW", that is, of course, law aimed at establishing a legal framework which would make the exercise of freedom possible for all and prevent violations of liberty—law both national and international.

It is, surely, precisely in international law that we should be able to find answers to the questions raised by your readers and which, it must be admitted, it cannot always provide, thus leaving it open to the individual State to remain or to become the arbiter. From this point it is but a step to the conclusion that international organizations, such as the United Nations and Unesco, are not only useful but a necessity; this step is one we must surely all be agreed to take together.

Karel Vasak
Paris

WRONG WAY ROUND

Sir,

The photo on the back cover of your December 1977 number on Arab culture was printed in reverse, along with the Arabic text featuring on it. However, this in no way detracts from the intrinsic quality of the issue.

M. Nussmann
Cologne
Federal Republic of Germany

VERNE THE VISIONARY

Sir,

I find it quite incredible that the scientific world should refuse to admit that nineteenth-century visionaries had even the glimmerings of foresight, on the grounds that the twentieth century made a reality of what was merely adumbrated in the nineteenth.

I am amazed that Mr Broch ("Letters to the Editor", May 1978) should flatly deny that Jules Verne was a visionary.

The number of unfeasible inventions produced in the nineteenth century was legion—certainly enough to prove that Jules Verne's choice of those which had a future was inspired by uncanny foresight.

Take the case of another French writer who set out to imagine the future, Albert Robida. He also took selected inventions from his own time and projected them into the future. But everything in Robida turned out wrong: we don't fly by flapping wings; the single-seat dirigible balloon does not exist. Only moving footpaths are now in use, and even they are somewhat dwarfed by the immensity of the one created for the 1900 Universal Exhibition in Paris.

I maintain that Jules Verne was a visionary in the face of all those scientists who forget that he hardly ever went wrong when predicting the future of carefully selected inventions.

Does Mr Broch know that in his last book *(L'Etonnante Aventure de la Mission Barsac,* published in English as *Into the Niger Bend* and *City in the Sahara)* Verne foresaw the use of big transport planes and the importance of telegraphy. Of course these inventions already existed, but only as toys. In this connexion it is worth remembering that Marshal Foch once observed that flying was a sport that could have no possible military application.

Alain Bombard
Le Brusc
France

THE UNESCO COURIER IN MALAYALAM?

Sir,

I work in the Press Trust of India, which is the leading news agency in our country, as sub-editor/reporter. I am also a freelance writer in English and in Malayalam which is my native tongue.

I am a regular reader of the *Unesco Courier,* but I am sorry to find that it is not published in Malayalam. In this context I would like to put Malayalam into proper perspective. Malayalam is spoken by about twenty-three million people in Kerala, the southernmost State of India. What is more, of the States of India Kerala has the highest rate of literacy—over sixty per cent. Hence Kerala, more than any other State, deserves an edition of the *Unesco Courier* in Malayalam.

K.S.R. Menon
New Delhi, India

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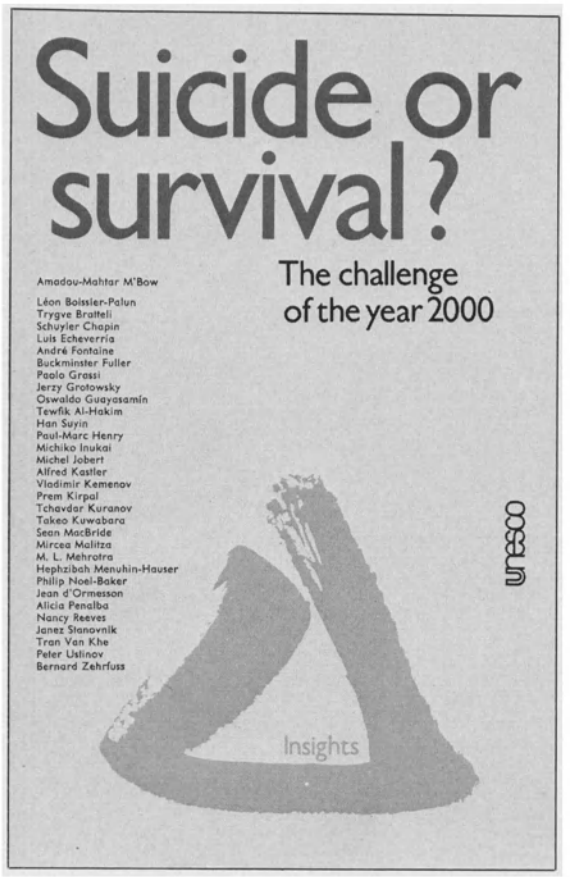

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news from unesco

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Teaching about human rights

"Everyone has the right to life, liberty and security of person... No one shall be held in slavery or servitude... no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment... No one shall be subjected to arbitrary arrest, detention or exile... All are equal before the law and are entitled without any discrimination to equal protection of the law... Everyone has the right to freedom of movement and residence within the borders of each state... Everyone has the right to leave any country, including his own, and to return to his country... Everyone has the right to a nationality... Everyone has the right to freedom of thought, conscience and religion... to freedom of opinion and expression... to education... to a standard of living adequate for the health and well-being of himself and of his family".

These lines are taken from the Universal Declaration of Human Rights, adopted unanimously just 30 years ago by the United Nations General Assembly, which denounced all distinctions of any kind, whether founded on race, colour, sex, language, religion, opinion, national or social origin, property or birth.

But anyone today reading the newspapers or following the news on radio or television is struck by the disparity existing between these principles and what actually happens in practice.

The Declaration was proclaimed as "a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society... shall strive by teaching and education, to promote respect for these rights and freedoms..."

As part of its celebrations of the thirtieth anniversary of the Declaration, Unesco recently organized an international congress on the teaching of human rights in Vienna, Austria, from 12 to 16 September. More than 300 participants from sixty Member States and observers from about fifty non-governmental organizations agreed that human rights teaching should be developed at all levels of education, both in and out of school, to provide a form of lifelong education for men and women in all countries. They emphasized the need to recognize that all human rights, economic, social, cultural, civil and political as well as individual and collective rights, were of equal importance and indivisible. They also defined the aims of such teaching: to encourage attitudes of tolerance, respect and solidarity that are inherent in human rights; to develop in each individual an awareness of the ways in which these rights can be made part of social and political reality, both at national and international levels. Besides the creation of a voluntary fund for developing knowledge about human rights through education and information, the participants proposed a six-year plan in which the curriculum, methods, structures and teaching materials for human rights education were set down in detail. The plan suggests, among other things, the organization of courses and seminars for lawyers, judges, trade unionists, doctors, psychiatrists, psychologists, sociologists as well as members of police forces, and directors of penitentiaries and military establishments. It stresses the importance of the media for stimulating public awareness regarding respect for human rights and recommends the setting up of an international information and research centre on human rights.

Twelve sites to be preserved as part of the world heritage

Hewn out of the rock: the church of Saint George at Lalibela, Ethiopia.

Photo © Georg Gerster, Zurich

Twelve cultural and natural sites in seven countries have been chosen as the first locations to be placed on a world heritage list, for preservation for the benefit of all mankind.

They are: the National Historic Park of L'Anse aux Meadows and the Nahanni National Park in Canada; the Galapagos Islands and the historic city of Quito, Ecuador; the Lalibela rock-hewn churches and the Simien National Park, in Ethiopia; Aachen cathedral, Federal Republic of Germany; the historic urban and architectural area of Cracow and Wieliczka salt mines, in Poland; the island of Gorée, Senegal; and two National Parks in the United

States—Mesa Verde in Colorado and Yellowstone in Wyoming.

The decision was taken at the second session of the World Heritage Committee held in Washington D.C. from 5 to 8 September. The Committee is composed of fifteen of the forty Unesco Member States which have ratified the World Heritage Convention of 1972.

By including the sites on the world heritage list, the Committee ensured that special steps will be taken to preserve them from deterioration or neglect so that they may be enjoyed by mankind for centuries to come.

A thirteenth site submitted for consideration, the Ichkeul National Park in Tunisia, was set aside for lack of technical data in support of its nomination as required under the convention. The park, a waterfowl reserve of exquisite scenic beauty, will be considered by the Committee when it meets again next year.

A frigate bird and its young, samples of the rare species of wildlife peculiar to the Galapagos Islands.

Photo Unesco-IUCN-Eibl Eibesfeldt

Unesco to host international youth conference on liberation of Southern Africa

More than 500 students and other young people from all parts of the world will take part in a world conference on the liberation of Southern Africa to be held next February at Unesco Headquarters, Paris.

Organized by the major youth and student international non-governmental organizations, the conference will take place from 19 to 22 February under the auspices of the United Nations Special Committee against Apartheid in co-operation with Unesco. It will also be attended by observers from other United Nations agencies and organizations concerned.

Major themes for discussion at the conference include: the system of apartheid and its effects on the political, economic, social and cultural lives of the people of South Africa, Zimbabwe and Namibia; actions against collaboration with the racist regimes of those countries, and the role of youth and students in the worldwide movement of solidarity with the oppressed peoples of Southern Africa.

Announcement of the conference was made jointly in Paris by Unesco Director-General Amadou-Mahtar M'Bow and Ambassador Leslie Harriman of Nigeria, Chairman of the United Nations Special Committee against Apartheid. They said that the conference is another in the series of joint activities which Unesco and the Special Committee are undertaking in connexion with International Anti-Apartheid Year.

A world soil map for management of resources

How can the Earth's limited resources be exploited to feed its ever-growing population, the majority of whom are today under-nourished? This is one of the vital problems to be tackled in present-day world development.

An immediate need is for more knowledge about world soil resources, and action to ensure maximum productivity by preventing processes of soil deterioration. For that purpose it is necessary to analyze, compare and collate the data available.

This will now be possible thanks to the publication of a world soil map which is the result of seventeen years of collaboration between Unesco and the Food and Agriculture Organization of the United Nations (FAO).

The work was undertaken firstly in an attempt to overcome the lack of correlation that characterized the field of soil cartography in the early Sixties, various countries having established their own nomenclatures, survey methods and systems of classification.

At the same time many of the newly independent countries of the developing world felt the need for soil maps as a basis for decisions on the agricultural activities which formed an essential element in their economies. These countries were at a loss to know what language to adopt or what choices to make, and the advice given by foreign experts who visited them was influenced by the various schools to which these experts belonged.

To prepare the world map based on a common terminology and nomenclature acceptable to and understandable by all, no less than 10,000 existing soil maps, highly diverse in format, scale, projection, language and terminology were collected. Some covered whole continents, others small regions; some were limited to the area of a particular development project. At the same time it was necessary to adopt a common legend and cartographic presentation. Lastly, correlation surveys had to be carried out in the different regions and continents.

The soil map of the world makes possible a preliminary appraisal of the world's soil resources. It will also greatly facilitate the work of many specialists in agriculture, hydrology and mineral prospection.

The map is composed of eighteen colour map sheets in format 76 × 110 cm., scale 1:5,000,000, and a legend sheet, accompanied by a series of ten explanatory volumes. Each of these volumes covers a major region and contains a description of soil resources and of their distribution, with particular emphasis on the use currently being made of the land and its suitability for the application of modern agricultural methods. Information is also given on climatic, physiographic, geological and lithographical zones, types of vegetation and population distribution as well as statistical data.

Science Ministers meet in Belgrade

A Conference of Ministers responsible for Scientific and Technological Policy in the European and North American region was held in Belgrade from 11 to 16 September. Over 200 delegates from 33 countries examined the rapid changes which had taken place in this field since their previous meeting in 1970, the new issues which had emerged, the present state of international co-operation and prospects for the future.

While in Belgrade for the Conference, the Director-General visited the newspaper *Politika*. To the right of Mr. Amadou-Mahtar M'Bow is Dr. Ivo Margan, Vice-President of the Federal Executive Council of Yugoslavia, who chaired the Conference; to his left is Mr. Vukoje Bulatovic, Director of *Politika*.

Photo © *Politika*, Belgrade

Increased mobility the key to meeting world's engineering manpower needs

The engineer of the future must be ready to switch fields, to change from the industrial sector to the academic sector or vice versa, or even to move from one country to another.

Only in this way, a Unesco panel of experts concluded recently, can the world's engineering manpower needs be met. However, they warned, this increased mobility must be planned with the full agreement of all concerned, particularly where the movement takes place across national boundaries. Otherwise it may constitute a "brain drain" and become a negative rather than a positive factor in the solution of manpower problems.

As a first step toward improving the international mobility of engineers and other higher technical personnel, data and definitions regarding manpower requirements must be made more comparable from one country to another, the experts said, and they recommended a series of measures on the part of Unesco towards this end.

Lack of adequate data, it was generally agreed, is one of the chief obstacles to accurate forecasting of future needs as far as engineers are concerned. Another is the rapid rate of technological change.

"How do you train people for occupations that don't even exist yet?" one participant asked.

The meeting was called to examine the role which research in manpower needs can play in the development of engineering education and to advise Unesco on the promotion of international co-operation in this field. It was attended by manpower planners, engineering educators and economists, as well as representatives of the International Labour Organisation, the United Nations Industrial Development Organization and the World Health Organization.

The necessity for flexibility in engineering education was stressed by Mr. Michel Batisse, Unesco Deputy Assistant Director General for science, in his opening remarks to the meeting.

"Engineers must be given the kind of education and training which will enable them to play their roles in a world which is constantly evolving", he said. "This is why we have today a worldwide movement of expansion and reform of higher technical training".

During the past 15 years, he added, Unesco in co-operation with the United Nations Development Programme had aided in the establishment and development of more than 60 engineering schools and other higher technical institutes in nearly 50 countries. Satisfactory planning of their future programmes of instruction, however, depended on a much more accurate analysis, both quantitative and qualitative, of the dynamic needs of the societies they served.

Since this was a question which interested many other agencies of the United Nations system as well, he added, steps were being taken to establish an inter-agency committee on the training of technical personnel. In addition to Unesco, UNDP, ILO, UNIDO and WHO, it was proposed to include representatives of the Food and Agriculture Organization (FAO), the International Telecommunications Union (ITU) and the International Atomic Energy Agency (IAEA).

Informatics and man

Developing countries still at grips with the problems of industrialization are simultaneously facing a challenge of the post-industrial era: the massive growth of information and the development of new ways of handling it.

The many implications of this information explosion were examined at an Intergovernmental Conference on Strategies and Policies for Informatics which was held from 28 August to 6 September at Torremolinos (Spain). Convened jointly by Unesco and the Intergovernmental Bureau for Informatics, the Conference was opened by King Juan Carlos of Spain, who was accompanied by Queen Sophia.

Informatics has become an indispensable tool for solving the problems involved in carrying out development plans. This means that nations must develop their capacities in this field if they are not to lose control of management processes. Furthermore, informatics is much less costly and complicated than is often imagined: with the advances likely over the next few years, it is probable that individuals will have access to an increasingly broad range of data banks and will be able to call upon informatics in many different aspects of daily life.

At the Torremolinos Conference, delegates from some 80 states reviewed the present situation and future prospects in this field, and discussed the prerequisites for the efficient use of informatics : the training of both specialists and users, the evaluation and acquisition of technology, industrial capabilities, research and development, and information on informatics. They also studied its various applications, particularly ways in which countries can improve their facilities in this sphere, the impact of informatics on social and cultural development, and the flow of data between countries—this last question raising such problems as protection of individual privacy. Lastly, the importance was stressed of bilateral, regional and international co-operation.

In this connexion, Unesco's Director-General, Mr. Amadou-Mahtar M'Bow, said at the closing session: "The international community must try to find new ways of co-operating in the field of informatics, taken in its broadest sense; we shall have to reconsider both the dimensions of such co-operation, with a view to expanding it, and the content of co-operation with a view to giving it a better adapted and more equable form". Unesco, he concluded, would reallocate its resources and review its methods of action to that effect.

World literacy—a call for greater efforts

Latest forecasts indicate that between 1970 and 1990 the world illiteracy rate will have fallen from 32.4 per cent to 25.7 per cent; but if current tendencies continue, the absolute number of illiterates will have increased in the same period from 742 million to 814 million. These figures were cited by the Director-General of Unesco, Mr. Amadou-Mahtar M'Bow, at the ceremony held at Unesco Headquarters marking International Literacy Day (8 September) during which he presented the Mohammed Reza Pahlavi Prize founded by the Shah of Iran and the Nadezhda K. Krupskaya Prize, donated by the U.S.S.R. Government.

The first of these prizes was awarded to the Mwanza Functional Literacy Project in Tanzania, a four-year programme which brought literacy to two million adults. The Krupskaya Prize this year went to the Pilot Literacy and Complementary Education Unit of the commune of Cambinh (Vietnam), which had associated 60 per cent of the village's 3,500 inhabitants in adult education activities.

Among those who received honourable mentions for the Pahlavi Prize were an American woman pioneer, ninety-nine-year-old Dr. Welthy Hensinger Fisher, who was a teacher in China in 1906 and who, fifty years later, on Gandhi's advice, founded Literacy House in Lucknow, India. Other mentions went to the General Directorate of Literacy and Adult Education in Honduras, and the Literacy and Adult Education Section of the United Arab Emirates Education Ministry. Honourable mentions for the Krupskaya Prize went to the Mutual Aid and Development Centre of Burundi, the Andhra Mahila Sabha of Hyderabad, India, and the Syrian Federation of Women.

Mr. M'Bow stressed the insignificance of the sums devoted to literacy teaching in the world, pointing out that the resources needed existed but were invested in undertakings which were not only unproductive but constituted a threat to the future of mankind: some 40 to 60 billion dollars were spent annually to develop techniques of destruction and death—more than twice the amount spent on education in the developing countries.

BRODARD GRAPHIQUE COULOMMIERS – Dépôt légal C 1 Octobre 1978 – IMPRIMÉ EN FRANCE (*Printed in France*).

The right to life

Arms tragically outstretched, a man is about to fall beneath the bullets of the firing squad, an anonymous victim of the inhuman machine of war. In this central figure of his great painting *The Third of May 1808*, Goya has concentrated all his horror and loathing of war and oppression and all his passion for liberty. The whole work cries out in protest against the denial of human rights, beginning with the most fundamental right of all – the right to life (see article page 15).